

# The CLERGY REVIEW

NEW SERIES.

VOL. XVIII, No. 2. FEBRUARY, 1940

## SOME PROBLEMS OF BIBLE TRANSLATION

"TRANSMUTE boldly : render the sense by the corresponding sense without troubling over the verbal difficulties in your way. Where such rendering of sense by corresponding sense involves considerable amplification, do not hesitate to amplify for fear of being verbose . . . Sometimes, even, a whole passage must be thus transmuted, a whole paragraph thrown into a new form, if we would justly render the sense of the original ; and the rule should stand that, after having grasped as exactly as possible all that the original stands for, with the proportion between its various parts, the distinction between what is emphasized and what is left on a lower plane, we should say to ourselves, not 'How shall I make this foreigner talk English?' but 'What would an Englishman have said to express the same?' *That* is translation. *That* is the very essence of the art : the resurrection of an alien thing in a native body ; not the dressing of it up in native clothes but the giving to it of native flesh and blood."

So Mr. Belloc told us, in a lecture he gave at the Taylorian in 1931. Is it any use to remember these principles, or ought they to be expunged ruthlessly from the mind, when you sit down to translate inspired documents for the benefit of a conservative public bred chiefly on texts, under the eye of a censor who has never reflected that the word *concordat* is derived from *cor* ? Certainly there is no official translation of the Bible known to me which does not abandon, from the start, the dream of preserving its native idiom, which does not resign itself, from the start, to being a word-for-word translation. It is no use objecting that the Authorized Version is good English. The Authorized Version is good English

only because English writers, for centuries, have treated it as the standard of good English. In itself, it is no better English than the Douay ; Professor Phillimore used to maintain that the Douay was better. Only the Douay was written in the language of exiles, which became, with time, an exiled language. Lately, a generation which has revolted against the domination of the Old Masters has shown signs of revolting against Authorized Version English ; Mr. Somerset Maugham, I think, led the attack. But whatever comes of that, it remains true that the Authorized Version is essentially a word-for-word translation, no less than the Septuagint, no less than the Vulgate. "For the Pharisees, and all the Jews, except they wash their hands, eat not, holding the tradition of the elders" ; is that English idiom ? "For the Nazis, and all the Germans, except they say *Heil Hitler* !, meet not in the street, holding their lives valuable" ; is that English idiom ?

Let me commit to paper some of the hesitations which make themselves felt when you sit down, trying to forget that you have ever read the Bible before, to contemplate a verse of the Vulgate, with the Greek printed on the opposite side of the page, and ask yourself, What is the English for this ?

To begin with, every language has its obscurities ; has words which do duty for two different meanings. The word "blood", for example, has two quite different meanings in the two sentences, "Blood will tell", and "he is out for blood". In the same way, neither Hebrew nor Greek nor Latin has two separate words for "earth", in the sense of the terrestrial globe, and "land" in the sense of a particular region of it. When we are told that there was darkness over all the *terra* at the time of our Lord's Crucifixion, how are we to know whether that darkness was world-wide, or was only noticeable in Palestine ? The Greek does not help us ; it would not help us if we had access to

the original Aramaic of St. Matthew. In translating such a verse you must accept the responsibility for creating this or that impression in the minds of (you hope) innumerable readers, of whom only one in ten ever looks at a footnote. It is the same with *gratia*; like *charis*, it may mean "grace" or it may mean "favour". The Douay plays for safety; but is there really any sense in saying that our Lord grew in grace with men? And a similar difficulty arises over the printing of "spirit" with or without a capital S, in a verse like Matthew iv, 1 ("led by the spirit into the wilderness"); the old Douay had the courage to print "Word" with a capital W in the second verse of St. Luke. You cannot be a translator without being, to some extent, an interpreter; and the ways of the Catholic interpreter are not always plain or easy.

What obligation is there, again, of following St. Jerome's rendering of the Greek, when his meaning appears to differ from that of the Greek? I say, "appears"; in some case the appearance is quite illusory. For example, why did the Wise Men receive an "answer" in sleep? Why did Simeon receive an "answer" from the Holy Ghost that he should see the Christ? There is no suggestion, in either case, that a question had been asked; and the use of the word is one of those multitudinous touches which afflict the reader of our English Bible with distractions. The solution is very simple; St. Jerome's *responsum* does not mean an answer. It means an oracle; it is a technical word for an oracle. The Greek had used *chrematizomai*, and St. Jerome, in his strict preference for verbal equivalents, did the best he could to give the oracular atmosphere without using the pagan word *oraculum*. The Douay, therefore, is translating a shade of meaning which is not there. The nearest you can get to the sense is, "a revelation".

The same sort of confusion arises in a much more serious context. One of the leading differences

between the Catholic and the Protestant Bibles is that the former gives "do penance" (from *poenitentiam agere*) where the latter gives "repent" (from *metanoein*). Rivers of ink flowed over the controversy ; Catholic expositors were determined not to let it be supposed that sins were forgiven in return for a mere attitude of the mind, as opposed to a genuine alteration of the will. Perhaps, too, they were anxious to assert the principle of reparation, though here they had less support from the Greek. Challoner has kept to the old rendering ; Lingard, in the new conditions of a Victorian world, not only adopts "repent", but sets store by the change. His admirable footnote says, "Though there can be no true repentance which produces not reformation, there is often a reformation which is not produced by repentance". Protestant thought has boxed the compass, as usual ; today, what it needs to be told is, that "turning over a new leaf" does not, unless it involves regret, avail to obliterate the past. And meanwhile, what was the linguistic background of the whole dispute ? Simply that St. Jerome had used *poenitentiam agere*, and St. Jerome must know. But, in point of fact, St. Jerome had to use *poenitentiam agere* ; there is no other way of saying "Repent", since *poenitet* has to be impersonal, except in the participle.

There are instances, however, in which the Greek admits of two rival interpretations, whereas the Latin only allows of one. The word *pais* can mean "son" or "servant" ; which does it mean in Acts iii, 13 ? Westcott and Hort mark the end of the verse as a quotation from Isaias lii, 13, in which case we ought certainly to render "servant". But St. Jerome has "servus" in Isaias, and "filius" in Acts. If the translator is convinced (which I am not) that the passage in Acts is a quotation, is he bound to follow St. Jerome blindfold in an inconsistency ? More annoying, because it is much more common, is the hesitation whether he can be allowed to translate *verbum* "a

SOME  
thing'  
Greek  
and so  
course  
could  
Bethle  
Does  
It  
follow  
But th  
asked  
after  
did.  
he wi  
read  
legitim  
repres  
behin  
Or m  
formu  
can h  
S  
sense  
that  
thing  
be th  
augur  
"Fill  
we c  
if he  
cenas  
have  
grow  
a sto  
Jews  
had  
Mus  
pain



thing". Here the ambiguity goes back behind the Greek ; it is *dabhar*, not *rhema*, that does double duty and so creates a confusion. The Douay imitates, of course, Latin and Greek in their literalness. But could the shepherds really have said, "Let us go to Bethlehem and see this word which has happened ?" Does it mean anything ?

It is easy to say that the Vulgate must always be followed, because it enshrines Catholic tradition. But this is not always true. Almost any Catholic, if asked whether our Lady stayed with Elizabeth until after St. John was born, would reply, Of course she did. But if he will look in the Vulgate, or in the Douay, he will find that she did not. In the Greek, you can read it either way, since the aorists in Luke i, 37 can legitimately be taken as pluperfect. But St. Jerome represents them as perfects ; can the translator go behind St. Jerome here, in order to follow a tradition ? Or must he, at best, "do a straddle"—invent some formula which would fit either interpretation ? And can he do that, without ceasing to be literal ?

So much for ambiguities. But even where the sense is indisputable, the translator will be conscious that there is a right way and a wrong way of putting things ; and the chances are that the literal way will be the wrong way. When Horace writes *Da, puer, auguris Maecenae*, we expect the phrase to be rendered, "Fill a bumper, slave, to Maecenas' augurship !" ; we conceive that the translator has not done his duty if he is content with "Give, boy, of the augur Maecenas". Yet that is what we should, almost certainly, have got if the words stood in the Bible. We have all grown accustomed to "they shall not leave in thee a stone upon a stone" ; but it is not English. The Jews lacked the useful phrase "one another" ; they had to talk about man-stone being left on his friend. Must we really imitate their poverty of speech, under pain of discordance with the original ? There is the

same objection to "feared with a great fear", and "desiring I have desired"; both locutions are intelligible, but, being quite unnatural English, they make the narrative seem remote, not part of ourselves; some people call it "dignified".

Moreover, some idioms when translated into a different language lose all their meaning, and serve to darken interpretation. *Tu dixisti*, for example, is evidently the Aramaic form of speech which underlies this was as definite as the modern American, "You said it". If you were translating an American novel into French you would not translate, "You said it" by "Vous l'avez dit". Are we bound, then, to translate *Tu dixisti* by "Thou hast said it"? ("Thou hast said" by itself is not even grammar.) To be sure the faithful mostly know what is meant; they have been told about it in sermons. But why must the Catholic clergy spend so much of their time in explaining that the Bible doesn't mean what it says? . . . In one passage a Hebrew idiom has been obscured by Challoner, who does not even allude to it in his footnote on the passage. When our Lady says, at Cana of Galilee, "They have no wine", there is no reasonable doubt that our Lord replied, "Let me alone"; the Jewish idiom for which is, "What have I to do with thee?" The Protestant Bible, in translating the idiom literally, makes it sound much too harsh. But Challoner has not dared even to be literal; he adopts without comment the far less probable interpretation, "What is that (the absence of wine) to me and to thee?"

The old Douay, in the same passage, is very illuminating. It gives the translation, "What is to me and to thee, woman?" without pretending that it is English. And the footnote says, "Because this speech is subject to divers senses, we keep the words of our text lest by turning it into any English phrase we might straiten the Holy Ghost's intention to some certain

SOM

sense  
so ta  
read  
trans  
capit  
read  
much  
have  
in pr  
rare  
vagu  
not

diffi  
is tr  
exan  
whic  
disc  
the  
And  
exac  
it is  
coro  
only  
own  
figu  
Ben  
bett  
tran

occ  
you  
the  
for  
are  
ma  
he  
Vu

sense either not intended, or not only intended, and so take away the choice and indifferency from the reader, whereof (in holy Scripture specially) all translators must beware". The principle is one of capital importance ; where interpreters disagree, the reader must be given his choice and indifferency as much as possible, though Challoner does not seem to have thought so. But does that justify the translator in printing gibberish ? Ought he not rather, in these rare cases, to resort to a paraphrase which will be vague enough to cover both interpretations ? "Do not trouble me, woman"—something of that kind.

Metaphors, no less than idioms, have their difficulty for the translator. Sometimes their meaning is transparent enough ; the scribes and Pharisees, for example, "sitting in Moses' seat", although the picture which the imagination conjures up is one of extreme discomfort. But is any picture conjured up at all, to the ordinary English mind, by "a horn of salvation" ? And, if we must preserve all other metaphors in their exact form, out of faithfulness to the original, surely it is time we got rid of "bowels" ? Cruden's concordance gives some thirty instances of the word's use, only seven of which have a literal acceptance ; our own version is still more fond of the idea, which disfigures our translations of the *Miserere* and of the *Benedictus*. Surely, as a general principle, we do better justice to the author's meaning when we translate *viscera* by "heart" (and *cor* by "mind") ?

There are, besides, certain words of very frequent occurrence which always strike the wrong note when you translate them literally from the Latin, because they are not familiar in the sense intended. "Just", for example. Even when the connotations of the word are merely moral, it is not the word we want ; the man who does not steal your umbrella is not "just", he is "honest". Far more frequently, *justus* in the Vulgate has a strictly theological sense ; under the

Old Dispensation the *justus* is a man who is right with God, because he is careful to keep the law, moral and ceremonial; under the New Dispensation he is simply a "justified" person (e.g. Romans v, 19). The Protestant translators preferred the word "righteous", and the word "just" has therefore passed out of English usage in that sense. (At least, English authors do use it of the dead, as in Vaughan's "Dear, beauteous death, the jewel of the just"; but I think he got it from Shirley's "Only the actions of the just smell sweet, and blossom in their dust"; and Shirley was a Catholic.) Take, again, the word "flesh". It suggests to the modern Catholic ear associations of bodily self-indulgence; but in the New Testament it means, nearly always, the natural as opposed to the supernatural man, and especially where his mind is concerned. Or take the word "scandal". To Protestants it means uncharitable conversation; to Catholics it means setting a bad example. But in the New Testament it means anything which "puts you off", creates misgivings in you about the religious creed which you follow, or tends to do so.

You cannot, without sacrificing clear thought, treat words like these as mere counters, internationally available; each language gives its own twist to the more intimate ideas it tries to express. Nor can you even, without sacrificing clearness of thought, use the same equivalent for the same word in every passage where it occurs. "Thou art a scandal unto me", "Whosoever shall scandalize one of these little ones", "All you shall be scandalized because of me this night"—you cannot find a single English word which will fit all those three passages; except "scandal", which is not, in any of the three passages, recognizable English.

And then there is the coupling of sentences . . . There are nearly a hundred "ands" in the first chapter of Genesis, about fifty in the first chapter of St. Matthew, eighty or so in the first chapter of St. Luke. The ubiquitous *waw* leaves its trail, not only

of mon  
he was  
sough  
transla  
looked  
him an  
cannot  
no, th  
transla  
give m  
transla  
senten  
matter  
Englis  
budge  
must  
omitti  
or you  
shock  
ham"  
"I di  
quent  
For e  
your  
"I ha  
out o  
an an  
A  
regar  
over-  
And  
Bible  
of th  
facta  
Here  
laugh  
tians  
from  
more

of monotony but of obscurity. "And thinking that he was in the company, they came a day's journey and sought him among their kinsfolk"—no; that is wrong; translate "they had come a day's journey before they looked (really, before it occurred to them to look) for him among their kinsfolk". "Thinkest thou that I cannot ask my Father, and he will give me . . ."—no, that is wrong; anybody can *ask* for anything; translate, "Thinkest thou that my Father will not give me, if I ask him . . ." And so on. Has the translator a right to recondition the whole system of sentence-coupling in the Bible? What makes the matter more urgent is that the conjunction in English is tending to die out, and we are concerned to budget for two hundred years hence. We say, "I must find my coat, I've left my handkerchief in it", omitting the "for". We say, "Don't touch that wire, or you will get a shock", not "lest you should get a shock". We never say, "I didn't ask for lamb, but ham"; we say, "I asked for ham, not lamb", or, "I didn't ask for lamb, I asked for ham". Consequently, sentences like, "Surely thou art one of them. For even thy speech doth discover thee", or "Cast not your pearls before swine, lest they turn again", or "I have not come to bring peace, but a sword" are out of date, and will come to wear more and more of an antique look as the years go by.

And, talking of that, what is the translator to regard as pure English? Is "to abide in a place" over-antique; is "to stay in a place" over-modern? And so on. It is not till you sit down to translate the Bible that words begin to haunt you with the sense of their evasiveness, and their caducity. *Mortalia facta peribunt, nedum sermonum stet honos et gratia vivax*. Here is a salient instance. For centuries people have laughed at the old Douay version, because in Galatians v, 4 it gave the rendering, "You are evacuated from Christ". In 1940, what metaphor could be more familiar, or more significant? R. A. KNOX.

## OUR HEBREW HERITAGE

THAT nations should come to regard the Church as their own peculiar possession and assume towards it an air of proprietorship to the exclusion of others is unfortunately a familiar phenomenon. Nor do we need to be reminded that the conflict between the catholicity of the Church and the national spirit is being conspicuously illustrated at the present time. The problem thus created has been so difficult that it has obscured the similar problem which has arisen on a Continental scale. The fact that the Christian apostolate turned westward, that its headquarters were established in Rome and that for nineteen hundred years it has identified itself with European life has given to Latin Catholicism the prerogatives of the eldest child. Human nature being what it is, it would have been strange if these prerogatives had not been sometimes abused. Europe as a whole has sometimes, it must be confessed, acted in the manner of individual nations. It has identified the Church with its own particular traditions to the exclusion of other claims. This violation of the Church's catholicity has been specially unfortunate in its effect upon those elements in our Christianity—the most fundamental of all—derived from Jewish sources.

Not, of course, that the Faith is derived ultimately either from Rome or Jerusalem. Those critics who complain that the Teutonic peoples in the matter of religion, have been made the victims of foreign aggression have not carried their criticism far enough. The real trouble, from their point of view, is that the origin of Christianity lies outside both Occident and Orient in the supernatural order. The Church bears constant witness to the fact that this world is not self-contained. "Before Abraham was I am", was the Messias' startling declaration

But as regards the natural order into which He came, it is of crucial importance to remember that the flesh which He assumed was Jewish flesh. The pigments which the Divine Artist used for His picture of the Kingdom, sublimating and synthesizing them as He did so, were those of the Hebrew tradition. We who would approach the Incarnate Son of God are compelled therefore to do so through this medium. The connection between Him and the Hebrew race is organic. Jesus cannot be removed, after the manner of mediaeval painters, from the Jewish background which history gives Him without irreparable loss. The racial conditions of the Incarnation remain to the end of time of permanent significance.

For the reasons stated, it is, however, understandable that the European interpretation of Christianity should have tended sometimes to obscure this racial origin. This is to assume that the term "Europe" is more than a geographical expression. In fact, for our present purpose, though used for convenience, it is not, since America must be included, geographically correct. What we have in mind is something common to the whole western world. Europe, despite its numerous races and rival nationalities and in the face of the present war, can yet be said to possess a soul of its own. On those peoples whom imperial Rome rescued from barbarism the impress of its genius has proved ineffaceable and has constituted a bond which has, "so far, outlived wars and revolutions. In such a book as Mr. Christopher Dawson's *The Making of Europe* we can watch the progress by which this soul came into being and assumed its present form. To say that one is a "good European" is no idle phrase, but has a quite definite meaning. One interpretation of the present conflict would assert that it is for the preservation of our common heritage that we are fighting. The pressure of alien forces has of recent



years made the Continent acutely self-conscious and passionately determined that its distinctive character shall suffer neither from the undue predominance of one nation nor from an internationalism destructive of its native genius. That is a perfectly legitimate thing, as legitimate as is the patriotism of an individual people. Nevertheless, like patriotism, it may at times imperil the catholicity of the Church and thereby destroy the most valuable factor in the civilization which she did so much to build up. The very intensity at present of this European self-consciousness may minimize the value of those oriental factors which have been the salt of our culture.

It might seem superfluous to urge the importance for Catholic life of its Hebrew heritage were it not for the memory of the devastating effect wrought at the close of the Middle Ages by the rediscovery of pagan literature. The Renaissance came at a time when the Church was ill-prepared to endure the moral strain imposed. The ravages of the Black Death, confusion caused by the exile of the Popes at Avignon, the Great Schism and other causes had seriously lowered the spiritual vitality of Europe. The intoxication caused by an overdose of pagan beauty was, under the circumstances, almost inevitable, but none the less tragic. The revival of pre-Christian European culture almost completely obscured the Hebraic contribution to the Church's life and thereby brought about a Protestant reaction the results of which are with us today.

The Reformers appealed from a Church suffering from Renaissance influence to the Bible. They went back to the Hebrew sources of Christianity. Whatever may have been their motives or the character of the methods employed, it may be conceded that the instinct which bade them look in this direction was right. Nothing at that juncture

would have been more wholesome than a fresh injection of Hebraism. Unfortunately the manner in which this was effected nullified the good which otherwise would have resulted.

In the first place, it was an appeal to a book instead of to the Hebraism incorporated in the living organism of the Church. As the Mystical Body of Christ, the Church fulfils the ideal of the Kingdom of God which plays so large a part in both Old and New Testaments. It was by that conception that St. Paul carried over into the New Dispensation the religious solidarity which had characterized the theocracy of Israel. The absence from the Reformers' conventicles of the Holy Sacrifice broke the historical continuity with the worship of the Temple, and the dethroning of the Jewish Maid who gave birth to the Saviour weakened the ethnological significance of the Incarnation, and this loss was accentuated by the abolition of liturgical and ritual features derived originally from Hebrew tradition. It is not surprising therefore that the appeal to the Book as a substitute for Papal Authority should have failed in the very object which it was meant to serve and that now the Hebraic element in Protestantism should be in process of succumbing to a neo-paganism.

In the second place, the Reformation movement employed the Book not only in opposition to the Church but also, in its Puritan form, in opposition to those Renaissance influences which it would have been wiser, after the manner of St. John Fisher and St. Thomas More, to have baptized into the Faith. For this reason it lost touch with European culture and produced the Philistinism satirized by Matthew Arnold.

The danger threatening a Europe which regards itself as self-contained and which therefore rejects the oriental elements forming the historical foundations of its religion and civilization is amply exemplified

by the effects of the Renaissance. And the inadequacy of the method employed by the would-be reformers to meet the danger is shown by the results that have followed.

As it happens, we have in a fourteenth century English poet a fairly clear indication as to the type of Catholicism which, being developed, would have rendered unnecessary this appeal to the Book. William Langland, author of *The Vision of Piers Plowman*, was contemporary with Chaucer and Wyclif, but took a course different from either of them. Unlike his brilliant fellow-poet, his work shows no trace of Continental influence. The Renaissance, whether for good or ill, left him untouched, for which reason he has been described as insular. But there is one respect in which his outlook is wider than that of Chaucer. He shows himself a close student of the Bible and one who had steeped himself in the Hebrew spirit. Every point he makes is clinched by quotations—not always correct, it is true—from either the Old or New Testament. He supplied in the English Catholicism of his time those ingredients, conspicuous by their absence in the Tales told by the Canterbury Pilgrims, which the Puritans and Evangelicals of a later date emphasized. For this reason, he has been compared, not without reason, to Bunyan. He appealed to the same homely taste, neither erudite nor subtle, and to the same familiarity with and love for the contents of the Sacred Scriptures as did the Bedfordshire tinker. There was, however, a fundamental difference.

As Langland differed from Chaucer, so did he from Wyclif. His Hebraism was that of the Church, reminiscent of the frescoes that once coloured the walls of humble sanctuaries and of the mediaeval plays recalling the scenes of the Gospel story. For all his "insularity", Langland has a far closer acquaintance with the Semitic genius than the author

of the *Canterbury Tales* displays. At the same time he is profoundly Catholic, "the most Catholic of English poets", as one critic has said. He may well be taken as representing the type of Catholicism whose claims it is the purpose of this article to press.

Unhappily, as Mr. Christopher Dawson tells us in his review of the poet, "The English Church never recovered from the crisis of the fourteenth century. The next age was an age of moral and spiritual decline. . . . Only in the following century did the movement of Catholic reform reappear with Colet and Fisher and More. But it was then too late to avert the crisis. The English way diverged from the Catholic way and ran astray into the wastelands of sectarianism." After a long lapse, Chaucer was followed by that child of the English Renaissance, William Shakespeare, and however sure we may be of Shakespeare's Catholic sympathies, we have to confess that they were sympathies rather than convictions. The next great English poet was Milton, in whom attachment to the Bible meant detachment from the Church.

This state of things was not easily remedied either here or elsewhere. The slogan, "Catholic but not Christian", reveals the persistence of the danger. The failure to realize that danger would seem to be greater in this country than on the Continent. A bibliographical Note appended to a pamphlet on *The Hebrew Prophets*, published by the C.T.S., has to confess that "our Catholic literature in English still lacks a comprehensive up-to-date treatment of Prophecy and Messianism", and a similar Note at the conclusion of a pamphlet in the same series, on *Patriarchal and Mosaic Religion*, regrets that "there is no adequate manual of Old Testament Religion by a Catholic writer in English". It is notable that most of the references in these pamphlets are either to Protestant works or to Continental writers. No

doubt local causes have militated against a full recovery of our Hebrew heritage. The very presence in our midst of a large body whose religion is professedly based on the Bible as opposed to the Church has retarded that recovery. The idea that Bible study is a Protestant monopoly is not altogether absent from the minds of the faithful.

It is not unreasonable to suggest that certain symptoms of English Catholicism are attributable to this cause. We have witnessed in recent years on the part of our native Catholics considerable intellectual activity. Contemporary events have evoked eager claims to our share in the European patrimony and keenness in defending the same. Able champions of the traditional culture of the Continent have not been lacking. We have become far less insular and far more capable of taking our part in the cultural, social and political life of our country. All this is to the good, but it may give a false and unduly favourable impression. It is doubtful whether the advance indicated has been accompanied by a commensurate deepening and intensification of spiritual and moral life. The statistics of what has come to be known as the Leakage are disconcerting. Figures showing the inability of the Catholic population to increase at a normal rate and suggesting the widespread use of contraceptives tell a similar tale. The impression thus created is confirmed by the apathy with which the appeal of the Hierarchy, before the outbreak of the present war, for Catholic Action was met.

The situation is the more disturbing on account of the growth of that neo-paganism to which reference has been made. The environment in which we find ourselves differs greatly from that of the respectable, agnostic liberalism familiarized to us in the past. For one thing, it is more grossly materialistic, and, for another thing, more militant in its antagonism to all forms of religion. It is no slur on the large number of

Jews lo  
that th  
associ  
it is sa  
activiti  
zation  
it is cro  
of the  
Jew, K  
the wh  
these a  
civiliza  
degen  
It is  
and ac  
with a  
late it  
Since  
corrup  
it is v  
whom  
dishon  
shoule  
foes is  
with  
T  
but e  
ment  
root  
we a  
matte  
to be  
it is t  
T  
recov  
conso  
with  
the l

Jews loyal to the best in their traditions to point out that these characteristics are such as are commonly associated with Jewish influence. It is this race, so it is said, which is responsible for the more sinister activities of international finance, and for the vulgarization and worse of press and cinema. In addition, it is credited with a leading share in the promulgation of the materialistic creed formulated by the German Jew, Karl Marx. It is possible, without incriminating the whole race, to admit that there is much truth in these accusations. That the characteristics of modern civilization mentioned are just those to which a degenerate Hebraism gives rise is certainly remarkable. It is that degenerate type which both symbolizes and actually represents the militant materialism allied with a false messianism that sets the Christian apostolate its most difficult problem. Nor is this surprising. Since it is the best which breeds the worst form of corruption, the highest idealism which falls lowest, it is what one might expect in the case of the people whom St. Paul declared to be first in both honour and dishonour. That the race which gave us the Saviour should also give us the Saviour's most implacable foes is in accordance not only with history but also with psychology.

The Jew has become from every point of view, but especially from that of Catholicism, the fundamental problem. Solve that and we have got to the root of the troubles which afflict us. In other cases we are dealing only with secondary causes. As a matter of strategy, this is the centre of the position to be carried. Precisely on account of its importance it is the most baffling of all our tasks.

The first and most practicable step is that of recovering our own Hebrew heritage. Only a Church conscious of itself as the New Israel can deal effectively with an Israel false to its own best self as fulfilled in the Messias. It might almost be said that before the

Jew becomes a Christian, the Christian must become a Jew.

It is not for any one nation or even for any one continent to claim a monopoly in the interpretation of our common Christianity. Firmly and clearly was this truth stated by Pius XI in his Encyclical *Mit brennender Sorge* :

The Church founded by the Redeemer [he wrote], is one for all peoples and for all nations ; and under its dome, which like the firmament of God stretches over the whole universe, there is a place and home for all peoples and all tongues, and there can be developed all the qualities, aptitudes, tasks and vocations with which God the Creator and Redeemer has endowed individuals and societies. The mother-love of the Church is wide enough to see in the divinely planned development of such special gifts and callings rather the richness of variety than the danger of divisions ; she rejoices in the spiritual advancement of individuals and peoples ; with a mother's joy and pride she perceives in their real achievements the fruits of education and of progress which she blesses and promotes whenever in conscience she can. But she knows, too, that limits are set to this freedom by the majesty of divine law that has willed and founded the Church as an indivisible unity in all its essential parts. He who violates this indivisible unity takes from the Bride of Christ one of the diadems with which God Himself crowned her ; he subjects the divine building that rests on eternal foundations to re-examination and remodelling by architects on whom the Heavenly Father has bestowed no power.

The realization of that lofty ideal will be powerfully assisted by a return to the ethnological source of our Religion. The universal Redeemer was born, fittingly, in a land which forms a nexus between the three continents that have contributed the chief elements to human civilization, and it was there, among the people which claimed this land by divine



right, that His Church—thereafter to be known as "Catholic"—commenced its world-wide career. By going back to that point we shall, beyond question, strengthen against the arrogance of particularist claims, whether national or continental, the catholicity of Christ's Church.

STANLEY B. JAMES.

## DIVINE GRACE IN THE COLLECTS

**P**ROBABLY nowhere else in the Liturgy does the theological maxim *Lex orandi statuit legem credendi* meet with a clearer proof than in the collects of the Roman Missal.

It is a matter of common knowledge that the principal subjects of theological controversy in the Western Church stand in striking contrast to the type of question which exercised the theologians of the East. Whereas in the Eastern Church points of doctrinal debate sprang for the most part from differing interpretations of such metaphysical terms as *ousia*, *hypostasis*, *prosopon*, *thelema*, *physis*, etc., in the West dogmatic controversies have almost invariably centred round practical issues : the re-administration of Baptism, re-ordination, forgiveness of sins, the Real Presence and, especially, on the cause, necessity, extent and effects of Divine Grace.

The history of the theological controversies on Divine Grace among Western writers falls into three periods : (i) the whole of the fifth century and the early decades of the sixth, during which Western Christendom was distracted by the heretical tenets of Pelagians and Semipelagians ; (ii) some twenty years of the ninth century—roughly from 840 to 860—when Gottschalk, monk of Fulda and then of Orbais, defended his doctrine of fatalism in predestination ; (iii) the third period is that of Luther and Calvin : their erroneous views on Grace were not only the direct cause of the historic pronouncements of Trent on the same subject, but also gave rise, in the later years of the sixteenth century, to new ways of defending the Catholic doctrine : another more remote effect of the teaching of these heresiarchs on Grace was the rise of Jansenism in the seventeenth century. In this article we are concerned with the first of these three periods, and it will be convenient,

before  
its hist  
Pel  
describ  
orders  
years,  
the cit  
finally  
every  
name  
lawyer  
Their  
after

(a)  
wheth  
himsel  
same  
human  
throug  
baptiz  
and e

F  
conce  
phys  
post  
Chri  
teach  
clear  
conc  
prac  
perf

ecor

1  
corpu  
Irish  
a  
c. 602

before proceeding further, to give a brief summary of its history.

Pelagius, whom most of the contemporary writers describe as a Briton,<sup>1</sup> was a monk, not in priest's orders, who had been living in Rome for many years, when he was forced to flee by Alaric's sack of the city in 411. He travelled to Northern Africa and finally to Palestine, spreading his errors on Grace everywhere. He was supported by another monk named Caelestius, probably a Roman and an able lawyer. After 418 both disappear from history. Their errors are summed up by Marius Mercator (*d.* after 451) as follows : <sup>2</sup>

(*a*) Adam was created mortal and would have died, whether he had sinned or not ; (*b*) Adam's sin affected himself alone, not mankind ; (*c*) children are born in the same state in which Adam was created ; (*d*) the whole human race did not die in Adam, nor shall it rise again through Christ's resurrection ; (*e*) infants, though not baptized, have eternal life ; (*f*) man can live without sin and easily keep God's commandments.

From these principles Pelagius inferred that the concupiscence of the body is, like death, merely a physical effect of its constitution. Adam influenced posterity solely by his bad example ; similarly, Christ's redemptive work consists merely in His teaching. Redemption is a negative process—the cleansing from personal sin. The heresiarch's general conclusion was that man is able of himself, by the practice of asceticism, to attain the loftiest heights of perfection.

Against these principles, destructive of the whole economy of the New Testament, God raised the great

<sup>1</sup> Except St. Jerome, who describes him as an Irishman *grandis et corpulentus, Scottorum pultibus prægravatus*—stuffed with Scottish, that is, Irish, porridge.

<sup>2</sup> *Commonitorium adv. hæresim Pelagii et Cælestii*, Migne, PL., 20, c. 602.

champions of orthodoxy—St. Augustine (*d.* 430), St. Jerome (*d.* 421), Orosius (*d.* after 418), St. Germanus of Auxerre (*d.* 448), Marius Mercator (*d.* after 451), and St. Prosper of Aquitaine (*d.c.* 463). Most of the contemporary Popes also took part in the defence of Divine Grace, notably St. Innocent I (401–417), St. Zosimus (417–418), St. Boniface I (418–422)—St. Augustine's strong supporter, St. Celestine I (422–432), and St. Leo the Great (440–461). Pelagius's first and most effective condemnation by Innocent I, in 417, is famous in Church history, since it was the occasion of St. Augustine's celebrated utterance, which gave rise to the adage, *Roma locuta, causa finita*.

Soon no one was left to defend Pelagianism in its original crudeness. But, unhappily, the monks of Southern Gaul, chiefly those of St. Victor of Marseilles and of Lérins, reacting against the writings of St. Augustine, whom they accused of grossly minimizing the power of free will, adopted a sort of compromise, now known as Semipelagianism.<sup>1</sup> The root-principle of the Semipelagians was this: The beginning of faith—*initium fidei*—springs from our free will. Cassian (*d.c.* 435), Hilary of Arles (*d.* 449), St. Vincent of Lérins (*d.* 460), and Faustus of Riez (*d.c.* 490) were the principal upholders of this doctrine; while the Catholic teaching was ably defended, not only by St. Augustine and St. Prosper, but also by St. Fulgentius of Ruspe (*d.* 533) and St. Caesarius of Arles (*d.* 543), and indirectly but most effectively by St. Benedict (*d.c.* 547) in his Rule. The controversy raged throughout the fifth century and was only finally condemned in the synod of Orange (528), the condemnation being ratified by Pope St. Felix III (526–530) the following year.

Now, it was precisely during the fifth, sixth and seventh centuries that the Roman Sacramentary was

<sup>1</sup> The term was first used in connection with Molina's doctrine on Grace

being developed into its final form. The three historical Sacramentaries—Leonianum, Gelasianum and Gregorianum—were for a long time attributed to the popes of those respective names who reigned during this period. Although we may discard the attribution, we have still to admit these three centuries—fifth to seventh—to be the period of formation of the Roman Sacramentary. One of its principal features is the *Collectarium*, or *Orationale*, viz. that part which contains the Collect or the special prayer of the day. The Collect—in Latin *Collecta*, equivalent to the Greek *Synaxis*—was in its origin a short prayer, or the concluding part of a longer common prayer, recited by the pontiff at the place where the faithful collected before going in procession to the *Statio* of the day and repeated there at the beginning of the Mass. The pontiff would invite the people with the usual formula *Oremus*. All present would proceed to pray in silence for a short space of time, at the end of which the pontiff would bring this collective prayer to a conclusion with some short, apt form of words recited aloud. These concluding words usually reflected the spirit of the feast or some doctrinal thought uppermost in men's minds. It was only natural that for this purpose use should be made of the theological expressions proposed by the Catholic writers then in vogue. For the purpose of this article we confine our attention to the question of Grace, and we cannot but be struck by the number of Collects of the *Proprium de Tempore* which have a direct bearing on the Pelagian and Semipelagian errors. Not only do these prayers taken together constitute a complete condemnation of the unorthodox teaching on Grace, but they are simply an echo of the writings of St. Augustine and of his followers. As far as we know a methodical checking of the sources has not yet been made, but we are convinced that if undertaken by capable hands it would prove rich in startling results.

Here I propose to show how all the Catholic conclusions on Divine Grace, as opposed to Pelagianism, are confirmed by one or other of the Collects.<sup>1</sup>

(i) The Collects stress the fact of Adam's sin transmitted to the whole of mankind and the redemptive role of Christ's Incarnation. This role is positive, as positive as man's creation. Redemption is in fact called *Recreatio*, *Reformatio*, *Renovatio*, *Liberatio*, *Nova Nativitas*, *Nova Generatio* or *Regeneratio*, *Ablatio vetustatis erroris*; and the Christian is a *Nova Creatura Novumque Figmentum*. Here are a few phrases :

Deus qui ineffabilibus mundum renovas sacramentis . . . qui in Filii tui humilitate jacentem mundum erexisti . . . et perpetuae mortis eripuisti casibus<sup>4</sup> . . . totus mundus experiatur et videat dejecta erigi, inveterata renovari, et per Ipsum redire omnia in integrum a quo sumpsere principium<sup>5</sup> . . . ad recreandos novos populos quos Tibi fons baptismatis parturit.<sup>6</sup> . . .

(ii) The positive effects of Christ's redemption, applied to us through sanctifying Grace, are described with a great wealth of expression, but chiefly as the bestowing of the adoption of sons, and as a work of such magnitude and worth that the creation of the world itself bears no comparison with it :

. . . promissionis filios diffusa adoptionis gratia multiplicata<sup>7</sup> . . . promissionis filios sacra adoptione dilata<sup>8</sup> . . . ut in Abrahae filios et in Israeliticam dignitatem totius mundi transeat plenitudo<sup>9</sup> . . . qui mirabiliter creasti hominem et mirabilius redemisti<sup>10</sup> . . . intelligant redemptionem tui non fuisse excellentius quod initio factus est mundus quam quod in fine saeculorum Pascha nostrum immolatus est Christus<sup>11</sup> . . .

<sup>1</sup> We confine ourselves strictly to the *Collects* (that is to say, we omit the prayers called *Secreta* and *Postcommunio*) and to the prayers after the prophecies on Holy Saturday and Pentecost eve.

<sup>2</sup> Feria vi, Heb. iv, Quad.

<sup>3</sup> Dom. ii, p. Pasch.

<sup>4</sup> Ib.

<sup>5</sup> P. ii, proph. in Sab. Sanct.

<sup>6</sup> Ante ben. fontis in S.S.

<sup>7</sup> P. iii, proph. in S.S.

<sup>8</sup> P. v, proph. in S.S.

<sup>9</sup> P. iv, proph. in S.S.

<sup>10</sup> P. i, proph. in S.S.

<sup>11</sup> P. ix, proph. in S.S.

(iii) The Collects are very explicit on the effects which original sin produced in man—blindness of the intellect, weakness of the will, concupiscence of the body. To counteract these, Divine Grace is needed ; thus we are directed to pray :

(a) for the enlightenment of the mind :

... mentis nostrae tenebras gratia tuae visitationis illustra<sup>1</sup> ... mentes nostras Paraclitus qui a Te procedit illuminet<sup>2</sup> ... purificatis Tibi mentibus servire mereamur<sup>3</sup> ... et quae agenda sunt videant<sup>4</sup> ... mentes nostras coelestibus instrue disciplinis<sup>5</sup> ... apud Te mens nostra tuo desiderio fulgeat<sup>6</sup> ... qui errantibus, ut in viam possint redire justitiae, veritatis tuae lumen ostendis<sup>7</sup> ... claritatis tuae super nos splendor effulgeat<sup>8</sup> ...

(b) for the strengthening of the will :

excita corda nostra<sup>9</sup> ... infirmitatem nostram propitius respice<sup>10</sup> ... excita tuorum fidelium voluntates<sup>11</sup> ... dirige actus nostros in beneplacito tuo<sup>12</sup> ...

(c) we pray God to heal the wounds of our concupiscence :

... ut castigatio carnis assumpta ad nostrarum vegetationem transeat animarum<sup>13</sup> ... continentiae salutaris propitius nobis dona concede<sup>14</sup> ...

and (d) to restore to us the

dignitas conditionis humanae per immoderantiam sauciata,<sup>15</sup>

which

pro humana scis fragilitate non posse subsistere<sup>16</sup> ...

<sup>1</sup> Dom. iii, Adv.

<sup>2</sup> Fer. iv, Pentec.

<sup>3</sup> Dom. ii, Adv.

<sup>4</sup> Dom. inf. oct. Epiph.

<sup>5</sup> Fer. ii, Heb. i, Quad.

<sup>6</sup> Fer. iii, Heb. i, Quad.

<sup>7</sup> Dom. iii, p. Pasch.

<sup>8</sup> Vig. Pent.

<sup>9</sup> Dom. ii, Adv.

<sup>10</sup> Dom. iii, p. Epiph.

<sup>11</sup> Dom. xxiv, p. Pent.

<sup>12</sup> Vig. Epiph.

<sup>13</sup> Sab. Heb. ii, Quad.

<sup>14</sup> Fer. iii, Heb. Pass.

<sup>15</sup> Fer. v, Heb. Pass.

<sup>16</sup> Dom. iv, p. Epiph.



(iv) Divine Grace is a free gift of God. He is the source of our new supernatural life. Human nature, unless helped by God, is unable to merit supernaturally. All these basic principles are given due emphasis in the Collects :

... Tibi sine Te placere non possumus<sup>1</sup> ... sine Te nihil potest mortalis infirmitas<sup>2</sup> ... sine Te labitur humana mortalitas<sup>3</sup> ... sine quo nihil est validum nihil sanctum<sup>4</sup> ... Deus virtutum cujus est totum quod est optimum<sup>5</sup> ... de cujus munere venit ut Tibi a fidelibus tuis digne et laudabiliter serviatur<sup>6</sup> ...

(v) The Christian is conscious of his helplessness :

Deus qui conspicias quia ex nulla nostra actione confidimus<sup>7</sup> ... in sola spe gratiae coelestis innititur<sup>8</sup> ... sine Te esse non possumus<sup>9</sup> ...

(vi) St. Augustine's prayer *Domine, da quod jubas et jube quod vis*, is often re-echoed in the Collects :

... da nobis et velle et posse, quae praecipis<sup>10</sup> ... ut quae Te auctore facienda cognovimus, Te operante impleamus<sup>11</sup> ... ut cogitemus, Te inspirante, quae recta sunt, et Te gubernante eadem faciamus<sup>12</sup> ... da populis tuis id amare quod praecipis, id desiderare quod promittis<sup>13</sup> ... ut petentibus desiderata concedas, fac eos quae Tibi sunt placita postulare.<sup>14</sup>

(vii) Even the beginning of faith, contrary to the teaching of the Semipelagians, is a grace of God. Thus God is called in a magnificent metaphor both the *Sator bonorum seminum*<sup>15</sup> and the *Cultor electorum palmitum*.<sup>16</sup> Moreover :

<sup>1</sup> Dom. xviii, p. Pent.

<sup>4</sup> Dom. iii, p. Pent.

<sup>7</sup> Dom. Sexag.

<sup>10</sup> Post. x, proph. in S. Sancto.

<sup>12</sup> Dom v, post. Pasch.

<sup>15</sup> Post. viii, proph. in S.S.

<sup>2</sup> Dom. i, p. Pent.

<sup>5</sup> Dom. vi, p. Pent.

<sup>8</sup> Dom. v, p. Epiph.

<sup>11</sup> Fer. iii, Heb. ii, Quad.

<sup>13</sup> Dom. iv, p. Pasch.

<sup>16</sup> Ib.

<sup>3</sup> Dom. xiv, p. Pent.

<sup>6</sup> Dom. xii, p. Pent.

<sup>9</sup> Dom. viii, p. Pent.

<sup>14</sup> Dom. ix, p. Pent.

(a) our devotion is a grace of His mercy :

... quibus devotionis praestas affectum<sup>1</sup> . . . quam  
Tibi facis esse devotam<sup>2</sup> . . .

and (b) the following is given as a principle :

... quia in nullo fidelium, nisi ex tua inspiratione,  
proveniunt quarumlibet incrementa virtutum<sup>3</sup> . . .

(c) for this reason we pray

... da populis tuis digne ad gratiam tuae vocationis  
introire<sup>4</sup> . . .

and

... tua nos gratia semper et praeveniat et sequatur, ac  
bonis operibus jugiter praestet esse intentos.<sup>5</sup>

Most other points, now laboured by theologians in their treatises on Divine Grace, could equally be proved from the Collects. For example : Good works as a preparation to obtain, or grow in, grace—*nostra Tibi sint accepta jejunia, quae nos et expiando gratia tua dignos efficiat* . . .<sup>6</sup> God's continuous help, His omnipotence especially shining forth in His attribute of mercy—*qui omnipotentiam tuam parcendo maxime et miserando manifestas* ;<sup>7</sup> perseverance, as the greatest, and the crown, of God's graces, etc. There are mysteries, it is true, concerning God's bestowal of His grace on men, which we cannot fathom ; but even these mysteries are "full of light", being described in one of the Collects as "mysteria lucis",<sup>8</sup> and moreover the Liturgy itself teaches us how to resolve that difficulty, when it puts on our lips that consoling Collect : *Da nobis intelligere misericordiam tuam* . . .<sup>9</sup>

<sup>1</sup> Fer. iv, Heb. Pass.    <sup>2</sup> Fer. vi, Heb. i, Quad.    <sup>3</sup> Post. xii, proph. in S.S.

<sup>4</sup> Post. iii, proph. in S.S.    <sup>5</sup> Fer. iii, Heb. Pass.    <sup>6</sup> Fer. iii, Heb. Pass.

<sup>7</sup> Dom. x, p. Pent.

<sup>8</sup> I Missa in Nat. Dni.

<sup>9</sup> Post. vii, proph. in Sab. Sancto.

In the above excerpts we have by no means exhausted our subject matter, but what we have written will suffice, we hope, to give support to a plea with which we wish to end, namely, that in discussing the Catholic doctrine of Divine Grace, theologians should make more use of the Liturgy. Points of view which now separate different schools of theological thought could perhaps be brought closer together in the light of these unmatched liturgical formulae. The *lex credendi* cannot but benefit from being brought into closer relation with the *lex orandi*.

DOM ROMANUS RIOS, O.S.B.

TH  
in  
and r  
one w  
not w  
Leisu  
excuse  
no Le  
ninet  
be he  
was s  
forget  
cruelt  
near,  
by a  
trans  
of me  
entire  
will b  
amus  
now  
the c  
sweat  
be tr  
The  
and  
men  
toil  
wear  
high  
hou  
in th  
the  
dep  
this  
of c

## THE LEISURE STATE

THE Leisure State is the grand climax of the industrial world. The two things are obverse and reverse of the same medal—you cannot have one without the other, and you cannot want one and not want the other. The industrial world leads to the Leisure State. The Leisure State is the only possible excuse or palliation of industrialism. If there were no Leisure State looming out of the murky clouds of nineteenth-century industrialism this world would be hell indeed, and everyone would agree that it was so. But with the promised land in sight men forget the pains and miseries of the road and the cruelties of the wild beasts besetting it. The haven is near, heaven on earth, the earthly paradise, in which, by a reasonable organization of machine facture, transport and distribution, a reasonable state control of money and credit, "*the life blood, so to speak, of the entire economic body*", the great resources of the earth will be available to all, and food, clothing, shelter and amusement will be as plentiful actually as they are now potentially. Then at last men will be free from the curse of Adam. No more shall it be said *by the sweat of thy brow shalt thou earn bread*. No more shall it be true that *he that does not work, neither shall he eat*. The lie shall be thrown back in the teeth of Genesis and St. Paul. In brief: machinery will have released men for "higher things" and, instead of the weary toil of the slaves of Rome or Egypt, or the no less weary toil of our modern factory slaves, all men, high and low, will be free to spend their long leisure hours in contemplation of the divine mysteries, and in the pursuit of all those fancies and games of which the dark night of primitive and savage labour has deprived the sons and daughters of men. And all this paradise, so longed for, through so many centuries of centuries, will have been the gift of those few men

of genius who saw the possibilities of mechanical invention, and of those others who, viewing the world through their telescopes and microscopes, saw it as a giant storehouse of unused and unlimited powers, and had the vision of the rational application of science to industry.

And though these men of genius, scientists, engineers, were supported in the first place by men driven by less worthy motives, the traders and merchants and the successors of traders and merchants, the men of business pure and simple, the moneylenders and financiers and controllers of credit, nevertheless we do not need to "*scorn the base degrees by which we did ascend*"; good comes out of evil and the selfishness and greed and avarice of our first merchants and adventurers, and the even more monstrous greed and avarice of our Victorian and Georgian financiers need not blind us to the blessings which a benign Nature had been using them to promote. The young airman throws his bombs on the indefensible slums. The resulting slaughter seems sad and even horrible. But good comes from evil. The Empire is preserved and justice can again rule the minds of men. So it is in many affairs, and in this matter of the commercial and financial appetites which were the motive power in the first springing and later development of the mechanical and scientific method of production, we may see again the holy triumph of good over evil; we may see the evil appetites as having been instrumental in the conception, birth, childhood and adolescence of the earthly paradise which is the due and appropriate setting for rational animals—we do indeed "*rise on stepping stones of our dead selves to higher things*". The commerce and finance-ridden mind is even now dying; the death-rattle may even now be heard in its abominable throat. Thus we shall emerge and the watchwords of Communism, as indeed of Christianity, *Each for all*

and all for each will sound in our hearts without any necessity of a passage through either blood or tears, even tears of repentance—save only that blood and those tears through which we, in our long pilgrimage from our apelike ancestral home, have already passed.

Science! Machinery! blessed words, and yet more blessed things. All necessary work, as such is understood by Science, shall be done by Machinery, and, it is not too much to predict, the machines themselves shall be minded by machines. Science! Machinery!—and thus Freedom! We have not yet quite arrived; but Science and Mechanics have shown us the way. Nothing remains to be done but to destroy the stronghold, the last remaining stronghold, of the robbers who have for so long beset our path—and if possible convert (why not?) its inmates. The talents which, with so much skill and daring, so much courage and, so to say, self-sacrifice, they have defended themselves, will be of even greater use in the earthly paradise and will bring them even greater glory among men—the glory of saviours, and the love and devotion of their fellows. As organizers of scientific knowledge and its application to engineering and machine facture they have shown their prowess. It only remains for them to devote such great gifts to the common good instead of their private aggrandisement. Statesmanship has not been wanting among men and, as in ancient Petra, *rose-red city*, the highway robbers became princes and governors, so let our captains of finance become our honoured leaders and directors.

But alas, alas! the whole of the foregoing paragraphs is nothing but romantic nonsense. Romantic, that is untrue to the facts of life and of man, untrue to the facts of man's nature, untrue to the nature of the physical world and to the nature of man's spiritual being. Nonsense, complete nonsense! The world is not like that.

For quite apart from the extreme unlikeliness of any conversion of our commercial and financial overlords, or even of the millions of small men (ourselves in fact) to the view that the only true function of machines and of science is the amelioration of man's earthly life and his release from the thralldom of physical labour so that he may spend his time in pure enjoyment and in the contemplation of higher things—quite apart from the fact that the hard-won fruits of our industrialism are more likely to fall from our grasp and the world, our world, go down in the *war, pestilence and famine* to which the service of riches inevitably tends—quite apart from all that, such a way of life is clean contrary to the nature of this physical world, to man's physical nature and to the nature of his desires. Moreover and above all, it is clean contrary to all that we know and all that has been revealed as to man's ultimate destiny and Last End. We are not spirits inhabiting, perforce and against our wills, a sort of inanimate motor-cars which we call our bodies, so that the more automatic these cars can be contrived to be the fuller and richer and more untrammelled will be our spiritual life. We digest our food without any conscious exercise of intelligence and will, and we are glad to be able to do so and rightly consider ourselves unwell when we do otherwise. But it does not follow that it would be a good thing, therefore, if all the growing and preparation of food, the making and adorning of clothes and houses and town halls and churches, were in like manner reduced to being automatic and unconscious operations, if all the arts of living were reduced to the sphere of the drains. It quite obviously does not follow and it cannot be made to follow by any process of logical reasoning even if ordinary people were prepared to accept conclusions so arrived at. It is, on the contrary, quite obvious that not only are all the arts of life—farming and preparing

food and eating it, making woven or other fabrics for clothes and furnishings, building all sorts of buildings from the lowliest and most simple sheds and cottages to the most elaborate and ornate palaces and shrines, the whole affair of transport both on land and sea—not only are these occupations the very ones which, for thousands of years and even now, today, in spite of their mechanization, are man's chief means to the enjoyment of life, his chief pride and delight, the things we treasure and which we travel far to see and share—not only this, but they still are, and always have been, the chief means available to him for the expression and manifestation of his spiritual composition. For man is not an angelic and unembodied spirit; his is a composite nature, material and spiritual, both real and both good; and his pleasures are not simply the pleasures of the mind. He is not altogether incapable of such—logic, metaphysics, mathematics, such things enthrall some persons no less than the job of building with stone enthralls others. But such, in general, is not man, and even your mathematician or your monastic ascetic enjoys and promotes the other arts of men; he likes his food and drink; it does not seem inappropriate to him that good wine should adorn his table or that weavers should give as much disinterested love to the fabrics of his clothes as he himself does to his research into the nature of things.

The Leisure State is founded upon a false angelism, a false notion of the fitness of men to enjoy themselves without the direct responsibility of each one to earn his living and that of his wife and children by his own work. This false angelism was, fifteen hundred years ago, called Manicheism. It is the same old illusion today. It is the notion that matter is essentially evil and therefore work essentially degrading. No one would express it like that today; we do not like such religious-sounding terms. But that is the basis of



our Leisure State—the release of man from his entanglement with matter. The highbrow exponents see it in highbrow terms—higher things, high art, beauty, contemplation. . . . Ordinary people are not thus constituted. For them it means simply a release from drudgery and insecurity, from slum-life and overcrowding, from underfed and unhealthy children. It means more travel in motor-cars, at greater speeds, more racing, more football matches, in fact more of everything but of that dreary business which industrialism has made of work—of which no one could be expected to wish anything but to see the last of it.

And this modern Manicheism has no foundation in a generous spirituality. It is not the product of an overwhelming love of God, as though one should say with St. Paul: "*I long to be dissolved and to be with Christ.*" Far otherwise! Here is no desire for the pure bliss of some beatific vision; here is nothing but a desire for release from drudgery and privation. Here is no desire for the time when men will have better food and better drink, better and lovelier clothes and clothes more suitable to adorn and protect the darling bodies of men, better houses and, above all, better places for the worship of God and His proper praise; here, alas! is commonly no more than a desire for release from the pains thrust upon them by a selfish capitalism and, otherwise, no idea more noble or even more human than to have a *good time*. For, don't you see, in the Leisure State people won't really *love* the "good things" they will enjoy in such plenty. They won't love them in the sense that they will see them and use them as *holy* things, things in which and by which God is manifest. In reality they will despise everything. Things will be made only for passing enjoyment, to be scrapped when no longer enjoyable. Hence the awful problem, even now, of the dumping ground for old motor-cars;

hence  
is all  
not a  
good  
mean  
worst  
pleas

hence the problem of discarded razor blades. . . . It is all a great illusion ; the release from work does not and will not mean the love of a good life and of good things ; it does not mean the City of God ; it means, at the best, an impossible angelism and, at the worst, an impossible æstheticism, the worship of the pleasure of sensation.

ERIC GILL.

## HOMILETICS

### *The Fourth Sunday in Lent :*

#### *Mother Church*

The epistle which gives a special character to *Lætare Sunday* is not an easy one to expound homiletically, since we are not so steeped in the Old Testament as were the first recipients of the letter. One thing is quite simple and evident—it is about mothers. The theme proposed is to deal with the Catholic Church under this aspect—*Sancta Mater Ecclesia*—indicating also what the Church expects from Catholic parents, and especially from the mother, in raising children to God.

(1) The character of the Church as an organized and disciplined institution—there must be order and discipline in any family—is subservient to its more intimate and lovable character as the mother of us all. The command to increase and multiply, given by God to the mother of all the living, has its counterpart in Christ's command to the Church to go and teach and baptize all nations. By baptism the sons of men are born again, as sons of God, in the bosom of the Church ; on the day of Pentecost there were added 3,000 souls. Nor is this re-birth without pain and travail on the part of our mother. The Church suffered persecution from the beginning, and suffers it still in many countries, in using her divine right to bear children—to baptize and preach the gospel. (Cf. Gal. iv, 19 ; Rom. viii, 22, 23.)

Without the co-operation of Christian parents the number of the elect cannot be brought to completion. The opportunity may be taken to outline, discreetly and in general, the teaching of the Church on the evil of contraception, as it is set out, in unusually solemn terms, in *Casti Connubii* (C.T.S., p. 27) ; or, if this subject is deemed unsuitable for the occasion, on the maternal duty of safeguarding the soul as well as the body of an infant, e.g. the wrong of unduly delaying baptism.

(2) Mother Church has the right and the duty of any parent to educate her newly baptized children, to train them in the example and precepts of Christ. In modern States, as in Italy and Germany, the point of conflict

between Church and State is always on the education question. It would indeed be an unnatural mother who would allow her children to be brought up by hostile strangers, except in the direst necessity. The ideal condition of things, as set out by Pius XI in the Encyclical on *The Christian Education of Youth*, cannot always be attained. The minimum is that it belongs to the Church *directly* to teach religion, and *indirectly* to forbid to her children any secular teaching or schools which are subversive of the Catholic faith.

The Catholic parent, especially the mother, enjoys a natural mandate from the Church, and therefore from Christ, to train children who have not reached school age in Catholic devotion and piety suited to their years, e.g. in simple prayers, in recognizing the figure of Christ on the Cross. Principles instilled by maternal love in infancy are known to withstand all attack in later life. On reaching school age, various difficulties may arise in the choice of a suitable school, if there is no Catholic school available. The law of the Church, often re-stated by English bishops, declares it to be the province of the Ordinary of the diocese to decide in what circumstances a Catholic child may frequent a non-Catholic school.

(3) With a truly maternal instinct the Church never abandons her children, even when they abandon her. This is true of countries living in schism, as Russia, or in heresy, as in northern Europe. It is true also of individuals whom the Church continues to regard as Catholics in spite of certain offences which merit censure, i.e. deprival of the sacraments. On repentance they share at once in all the benefits of the household of the faith, as if nothing had happened. Her maternal care extends, also, to all the faithful departed, for whom continual prayer and sacrifice is offered.

It sometimes happens that the children of a good Catholic mother lapse into heresy and indifference through no fault of hers. Many such, like St. Augustine, return in later life owing to a mother's prayers for them. Children orphaned in their early years may find, when they reach eternal life, that the prayers in heaven of a mother who died in their infancy have made them safe.

(4) There is discernible, at times, in Mother Church, the weaknesses due to the human elements in her. The instinct of a good Catholic, whilst lamenting these defects and trying to remove them, is to be extremely jealous of his mother's integrity and honour, exactly as any good son would be in regard to his earthly parent. He will resent harsh criticism from people who do not belong to the family, and will do his utmost to provide whatever excuse or defence is possible. Least of all will he himself draw the attention of outsiders to his mother's defects, and if criticism is necessary within the home it will always be tempered with reverence and love.

### *Passion Sunday :*

#### *Passiontide Veiling*

The appearance of the church, with statues and crucifixes veiled, may be used as a starting point in preaching on the Passion of Christ. Various explanations of this veiling at Passiontide exist, some extremely fanciful, and their homiletic value depends on their adaptability to dogmatic, moral or devotional exposition.

(1) "Jesus hid Himself", the concluding words of the gospel, marked the point when the ceremonial veiling took place, formerly, in the papal chapels. He had just proclaimed His Divinity : "Amen, I say to you, before Abraham was made I am", but whatever occasional manifestations of His Divine power occurred, at various times during His life on earth, they were wholly concealed during His Passion. He could have asked for legions of angels but He did not. So complete was this effacement that, humanly speaking, His Father seemed to have deserted Him at the moment when he cried out : "My God, why hast Thou forsaken me."

The life of Christ is continuing in the Church and in each of His members. There have been times in the past, and they may recur, when the Church, suffering and persecuted, seemed deserted by God. There are times also in the lives of individuals when the consciousness of God's

presence and protection is lost for a while ; it would seem, indeed, from the lives and writings of some great saints, that this apparent loss of divine help and consolation is a necessary stage in a soul's progress towards perfection. But, whether in the Church as a whole, or in the lives of individuals, this loss of God is only apparent. As members of Christ's body, as "making up the things that are wanting of the sufferings of Christ", we retain the calm and steadfast assurance of our faith in the things that are not seen. God, who does not try us more than we are able, will reveal His presence again, as the concealing veil will be removed at the approach of Easter, "yet so if we suffer with Him, that we may be also glorified with Him".

(2) The exclusion of public penitents from the church in primitive times, pending their reconciliation towards the end of Holy Week, was represented later on in many parts by a curtain veiling the whole sanctuary during Passiontide. It is held, with some reason, that our present veiling custom is the modern equivalent of this curtain. By veiling crucifixes and statues the same idea is preserved of being excluded by sin from the company of Christ and the Saints.

The discipline of public penance has ceased, but we are all sinners and need the mercy of God, for those sins we have committed merited exclusion from the court of heaven, the just punishment of God. The thought of them, however, can never be separated from the Passion of Christ by which our redemption was wrought and the gates of heaven opened to us. For a few days, at least, we are reminded by the veiled figures in our churches of the possibility of being excluded from heaven, and of the necessity of true repentance if we are again to be reconciled with God through Christ's Passion and death.

(3) *Assueta vilescunt*. The commonest explanation of Passiontide veiling of the crucifix is that the Church, by this simple means, prevents a sacred emblem from becoming, as it were, commonplace. We are so accustomed to it that there is danger of our attention failing owing to its constant presence. Some people, it is known, have had their attention called to the existence of a statue in a street or square, through which they have daily passed, by seeing it covered as a protection against air raids. The Church, with true

psychological insight, rivets our attention afresh on the crucifix and all it implies by hiding it from sight. Unveiled dramatically on Good Friday, we regard it, in a way, as something new.

We might, during this sacred season, examine whether a mechanical and meaningless routine is invading our spiritual life, our prayers, religious exercises, reception of Holy Communion. Our sins have caused Christ to suffer, and their remission in the Sacrament of Penance has its efficacy from His Passion, subject to adequate contrition on the penitent's part. A repeated fall into the same grave sin does not necessarily demonstrate lack of contrition, but it does give rise to some misgiving. Examine, therefore, the resolution of amendment; the measures taken to avoid occasions of sin; the time and care given to the examination of conscience; the possibility of undertaking some expiatory work, in addition to the sacramental penance, e.g. attendance at Mass on weekdays. The Mass prayers throughout Passiontide refer insistently to sin and repentance. By these means we may prevent our confessions becoming very largely a matter of familiar routine.

### *Palm Sunday :*

#### *Vexilla Regis*

Liturgically Holy Week is full of processions in which all the faithful, in some measure, take part. People take part in processions, at weddings or funerals or political demonstrations, to show their sympathy or solidarity; it is a natural human expression of which the Church makes full use. There is documentary evidence, in the narrations of the pilgrim Etheria, that the Christians in Jerusalem of the fourth century followed the events of Holy Week by re-enacting the various scenes on the traditional spots. The present-day rites in our churches, with certain adaptations and additions, do the same thing for us, and we shall take part in them, with profit to our souls, by trying to share in the great drama as though we were actually present.

(1) On *Palm Sunday*, in a scene of great enthusiasm, the

crowd acclaimed Our Lord on His entry into Jerusalem. We know, as they did not, that the time was near when He would triumph over death and sin, and there are abundant phrases in the prayers, canticles and hymns of the day's office which express our loyalty. "They confess Thy name before the kings and powers of this world" (Preface).

We also know, as they did not, that Christ would conquer by His bitter passion and death: "Qui mortem nostram moriendo destruxit" (Paschal preface). "Qua vita mortem pertulit et morte vitam protulit. . . . Regnavit a ligno Deus" (Vexilla Regis). We are, indeed, inclined to desire always "palmy" days in our service of Christ, but acclaiming Him with palm branches in this morning's procession we cannot forget that we shall be joining in a very different procession—a *via dolorosa*—at the end of the week. It is not just a pious fancy but a deep Christian instinct which fashions the leaf of palm into the form of a cross.

(2) On *Holy Thursday*, having instituted the Holy Eucharist, Christ and His disciples sang a hymn and proceeded to the Garden of Gethsemane. There was no crowd but only a chosen few, and of these few only three remained. The watch at the altar of repose through the night is still performed by a chosen few amongst the faithful. If it was the thought of sin and of His Passion which caused Christ's agony, we are entitled to suppose that the angelic comfort consisted in bringing to His mind those members of His Body who were devoted to Him and suffered with Him throughout the ages.

It is the Holy Eucharist, rather than the Cross, which is the object of our adoration today. But the Host we adore will be consumed at the Mass of the Presanctified on Good Friday, thus exhibiting, in the liturgical unity between the Thursday and the Friday, the unity of the Mass with the sacrifice of Calvary. This unity is also seen in the two hymns used. The well-loved "Pange, Lingua" of St. Thomas Aquinas in praise of the Holy Eucharist, sung on Holy Thursday during the procession, is obviously inspired by the fifth-century hymn "Pange, Lingua" which, with its noble refrain "Crux Fidelis", is sung in praise of the Cross during its adoration on Good Friday.



(3) *Good Friday* has its processions : from the altar to the Cross ; the slow progress of the faithful adoring the Cross ; or the more modern popular devotion in the Stations. Various figures and groups which took part in the scene may be considered as taking part in it still, and for the purpose of stirring up appropriate thoughts we may identify ourselves with one or other of them : (a) *The mocking priests* : we may not be amongst those who formally mock though St. Paul speaks of "falling away" (apostasy) from Christ and the impossibility (extreme difficulty) of returning by repentance, "crucifying again the Son of God and making Him a mockery" (Heb. vi, 6). (b) *The Roman soldiers* : "Father, forgive them, they know not what they do." Sins due to ignorance are less grievous, and not sins at all if the ignorance is invincible ; we may charitably excuse others for this reason, but—for ourselves—reflect that being ignorant is sinful if we are ignorant of things which as Catholics, we ought to know. (c) *The frightened disciples* : word and action in defence of our Christian principles is often demanded of us. If we are ashamed of Christ He may one day be ashamed of us. They were courageous enough after receiving, as most of us have received, the Holy Spirit ; but it may be more prudent, though less valorous, to keep out of the way, as Peter did, rather than run the risk of denying Christ again, if we realize that we are fearful and more than a little cowardly. (d) *Those who assisted Christ* : some like Simon Cyrene by bearing the cross—though unwillingly ; the unwilling suffering of humanity, e.g. during the war, is due to a mysterious necessity in the plan of God Who Himself suffered as man. Others, like the holy women, helped by prayerful sympathy with Christ : Veronica, in addition, wiped His Face—drawing comparatively small attention : small acts of charity—even a cup of water—towards the suffering members of Christ's Body are as acts done for Him. (e) *Amongst the group at the Cross* ; with Our Lady and St. John, is probably where we would like best to imagine ourselves to be ; repentant with the thief ; charity compensating for our sins of frailty with Mary Magdalene ; we may know some, perhaps, who could without presumption take the place of the beloved disciple. The sinless Mother of God is unique and with

er no other creature can compare, but we may stand with her to watch Christ dying, and beg her, as we do so often, to pray for us sinners in the hour of our own death.

### *Easter Sunday :*

#### *Why Weepest Thou ?*

(1) The first recorded words of Christ on Easter morning were "Why weepest thou ?" addressed to Mary Magdalene. At His last appearance that day, to the disciples on the road to Emmaus, there was a similar greeting : "Why are you sad ?" Easter, a time of joy for the Church at large, is not necessarily so for everyone. Some private bereavement or sorrow may make it difficult to respond to the Paschal Alleluia, or some national danger, with all its accompanying suffering and anxiety and gloom, is likely to affect adversely the public response to the spirit of Easter. The remedy for such a frame of mind is to keep things which are distinct quite separate, the earthly from the heavenly, the physical from the spiritual ; our Easter festivity—*exultemus et laetemur in ea*—is not with the old leaven but with the new, the unleavened bread of sincerity and truth. Normally, a great religious festivity is accompanied by, so to speak, an echo in the purely material sphere ; but when, for any reason, this response is unattainable, it should at least make us hold more securely to the joy which is purely spiritual.

(2) It is a fact that our worst fears are about things which never come to pass. The holy women were anxious about the weight of the stone which separated them from the sacred body they sought : they found it rolled away ; Magdalene feared that she would never find where the dead body of Our Lord had been laid : she found that He was alive and not entombed anywhere ; the disciples at Emmaus were sad because their hopes in the redemption of Israel were destroyed : their eyes being opened they knew Him in the breaking of bread, and their hearts burned within them.

(3) A familiar method of meeting sadness and depression is to reflect that things might be much worse. Imagine the

probable condition of the world today if Christ had not risen. A novel of some thirty years back, a thriller of the period (*When it Was Dark*, by Guy Thorne), pictured the awful gloom caused by the discovery of an inscription afterwards found to be a forgery, which proved that Christ's body did not rise from the dead. It is hard, indeed, to picture the state of the world and society without the influences of Christianity for nearly 2000 years. Materially it might conceivably be much the same, with the same advance in scientific discovery and cultural development though we must remember that in Europe civilization went hand in hand with the spread of the Church. But spiritually in what condition would it be? Pagan worship and temples in place of majestic cathedrals. No infallible voice to guide us, no sacraments to strengthen our souls. Above all, death would still be unconquered, with no certain hope of life beyond the grave to console our hearts in a vale of many tears. "Thanks be to God who has given us the victory through Christ Jesus Our Lord."

(4) Christ appeared after His resurrection to *individuals* whom He knew by name: Mary Magdalene, Cleophas, Thomas, Simon Peter. He knew their individual sorrows and fears and weaknesses, and to each He brought comfort and strength, as He will still bring it to each single member of His Body. Similarly, it is "My Lord and My God" who, by rising from the dead, has conquered death and sin for me personally. "I know that My Redeemer liveth." Oppressed with sorrow and sadness though I may be, I can listen to His voice reminding me that it was necessary for Christ to suffer and so to enter into His glory, and get comfort and strength from knowing that I must follow Him in this path in order finally to rise from death and see Him face to face.

### *Low Sunday:*

### *Quasi Infantes*

(1) Baptism, with its deep signification of being buried in the waters and rising again a new creature with Christ.

is prominent in the liturgy of Easter. During its octave, the oldest in the Church, the neophytes retained the white baptismal robe, and even adults amongst them are regarded as children newly born again to God. Christ tells us that we must always be like little children if we are to enter the Kingdom of God—not childish but childlike—because the natural characteristics of childhood, understood in a spiritual sense, are the predominant characteristics of a perfect Christian: candour and simplicity (*sine dolo*), humility, confidence in asking for things needed, dependence upon those in charge of them, contentment with few possessions, a hopeful outlook, unsullied innocence.

Whether by accident or design, the stational church is that of St. Pancras, who is said to have been only fourteen years of age when he suffered martyrdom under Diocletian. One of the earliest churches built by the Roman missionaries in England was dedicated to this saint, and if to the modern Englishman the name is associated with a railway station, some preachers might be able deftly to make use of the boyish interest in trains to underline some lesson. Most would prefer a child saint about whom more is known, or the popular St. Teresa of Lisieux.

(2) A simple faith is perhaps the most noteworthy thing about children: a thing is true because a parent or someone in authority says so. Supernatural faith accepts truths as revealed by God because the Church has so declared them. The first question addressed to candidates for Baptism has been put to them for hundreds of years, and is in all likelihood the identical question which St. Ambrose put to St. Augustine when he baptized him in the church of Milan: *Quid petis ab Ecclesia Dei?* The faithful may rightly expect from the Church a number of things such as good example from its officials, comfort in distress, social amenities, etc.; and they are sometimes disappointed in this expectancy. But in preserving intact the deposit of faith, and teaching it to the world, the Church is preserved by God from disappointing us. This is the victory which has overcome the world (Epistle).

In the Gospel, St. Thomas's failure in faith would not have happened if he had remained with the Church—the other Apostles. Perhaps in a moody despondency (Cf.

John xi, 16 : "Let us also go that we may die with Him" he had departed to wrestle alone with his doubts.

St. Louis of France is said to have refused to inspect an alleged Eucharistic miracle demonstrating the real presence, saying that his faith had no need of such.

No matter what a person's attainments may be in theology and the sacred sciences, his faith is the more perfect the more childlike it is. Newman had printed on the title page of his *Grammar of Assent*, a highly dialectical work, this phrase from St. Ambrose: "Non in dialectica complacuit Deo saluum facere populum suum."

(3) *Receive this white garment and carry it without stain etc.* The initial baptismal question about faith leads on to one concerning the necessity of keeping God's commandments in order to reach eternal life. Many retain all their lives the linen piece received at their baptism, and many retain their baptismal innocence all their lives. May not our failure to have done so be due to the pride of life and all the unpleasant qualities of youths who think they are men before they have even left school? Or due to courting danger to the integrity of our faith? Or due to relinquishing the solid and simple practices of religion instilled into us as children by a devoted mother? The prayers during the past week often speak of renewing again within our souls the fruits of the paschal solemnities, and the *Asperges* or *Vidi Aquam* each week should remind us of our Baptism and the solemn promises made to God at that time.

E. J. MAHONEY.

SOM  
lexic  
that, in  
the not  
of the  
which  
or its  
of the  
the Por  
since, I  
it is not  
should  
might  
it is er  
De My  
is con  
Magis  
clear,  
subjec  
suo sp  
dogma  
in lect  
alios,  
theolo  
another  
discip  
TH  
marro  
them  
ubi f  
scient  
Many  
obtain  
(in p  
the a  
work  
the so  
Vo

## NOTES ON RECENT WORK

### I. HOLY SCRIPTURE

SOME years ago the editor of the most successful manual lexicon to the Greek New Testament expressed the hope that, in spite of any deficiencies, his book might "sustain the note sounded in the last word in the alphabetical order of the New Testament vocabulary", namely *ôphelimos*, which means "useful, serviceable, profitable". The phrase or its equivalent may well be in the mind of a reviewer of the latest work by the recently appointed Secretary of the Pontifical Biblical Commission, Père J.-M. Vosté, O.P., since, like all his other works (and they are indeed numerous) it is not merely a masterpiece of patient erudition, but one that should prove of real value to all students. At first sight it might appear to be theological rather than scriptural, for it is entitled *Commentarius in Summam Theologicam S. Thomae: De Mysteriis Vitae Christi* (III, Q. xxvii-lxx), and the author is content to describe himself as "Sacrae Theologiae Magister". Yet, as Père Vosté is at some pains to make clear, his chief excuse for producing the book is that its subject matter is a section of the Summa "quae caractere suo speciali seu positivo, ut aiunt, non allicit theologos dogmaticos". Elsewhere he adds: "Solebant haec magistri in lectione theologiae dogmaticae omittere, et remittere ad alios, qui neque ipsi illa tangebant utpote ad Summam theologiae pertinentia", a species of refusal to take in one another's washing which has doubtless affected not a few disciplines in more than one curriculum.

The work, as we have it, may be briefly described as the marrow of St. Thomas's text with many additions, most of them scriptural. As the author writes: "Angelici litteram, ubi fieri potest, illustramus accurata interpretatione et scientia s. Scripturae, cui ex obedientia addicti sumus". Many examples could be given of the excellent results to be obtained by controlling and amplifying St. Thomas's text (in particular, his use of Holy Scripture) with the help of the author's wide and accurate knowledge of exegetical work in a great variety of languages. Thus, apropos of the second objection to Q. 27, a. 3, a brief but sufficiently

exhaustive note refers to the modern views on St. Paul's *stimulus carnis*. Q. 27, a. 6, is the occasion for references to recent literature on the prenatal hallowing of Jeremias and St. John the Baptist. Q. 31, a. 3 is very short in St. Thomas but is enlarged in this edition by a summary of the various theories about the genealogies in SS. Matthew and Luke. Q. 35, a. 8 (*Utrum Christus fuerit congruo tempore natus*) has a scholion on the year of our Lord's birth. Q. 36, a. 6, introduces a discussion of the order of events in the Nativity cycle. The circumcision and the presentation in the temple are fully explained in the light of Jewish law and custom. Some of the scriptural issues involved in these and later questions are discussed rather briefly, the explanation of this being that they have been fully argued in Père Vosté's series of *Studia theologiae biblicae Novi Testamenti*, of which there are now three numbers dealing respectively with Christ's virginal conception, with His baptism, temptation and transfiguration, and with His passion and death. A minor criticism may well be that the author has seldom followed the example of de Medicis, Hugon and others in putting St. Thomas's argument in strict scholastic form; in any event, this is a matter of opinion. The references to recent work are, as might be expected, to the best and most accessible literature, and there is nothing here of the easy assurance of a professor of the *cursus superior* in one of the less renowned faculties in Rome who used to exclaim at frequent intervals: "Qui vult amplius, conferat *N.* [naming a well-known manualist]". In fine, this is a satisfying book and one that does honour to the collegio angelus.

Most of us would be willing to concede that books about the Catholic Church by non-Catholics, even when they are written in an intelligent and sympathetic spirit, are often far from satisfactory, and an acquaintance with many learned Jews suggests that they are of much the same opinion regarding books on Judaism by Gentile authors. In default of daily experience of Jewish life and customs it is so hard to be wholly accurate, so easy to miss the whole point of some rite or traditional usage. One of the really informing books on modern Judaism, *The Religion and Worship of the Synagogue* by Dr. W. O. E. Oesterley and the late Dr. G. H. Box, came in for some severe criticism from

Jewish r  
faith of  
specime  
hundred  
ages wh  
be inter  
Jewish l  
now sor  
and, in  
it is go  
laborate  
paedia u  
director  
Dr. A. N  
topics.<sup>1</sup>  
work t  
Jewry,  
task",  
tributor  
some in  
pain".  
must h  
restrict  
lavishly  
For  
be calle  
hence,  
more t  
it shou  
easily  
page a  
produc  
and wh  
The st  
genera  
tional  
ments  
of the  
continu  
it is th

Jewish reviewers on the ground that it presented the Jewish faith of the present day as though it were an archaeological specimen or an antiquarian exhibit. Yet there are many hundreds of points regarding Judaism in this and earlier ages which the average Christian student of the Bible would be interested to comprehend with certainty. The great *Jewish Encyclopaedia* is a work of outstanding value, but it is now something of a rarity, too expensive for most pockets, and, in any case, more than a little out of date. Hence it is good news that a number of eminent Jews have collaborated in the production of *Vallentine's Jewish Encyclopaedia* under the editorship of Mr. A. M. Hyamson, a former director of the Palestinian Department of Immigration, and Dr. A. M. Silbermann, author of several books on rabbinical topics.<sup>1</sup> The editors concede that : "To compress into one work the sum of human knowledge regarding Judaism, Jewry, Jews and Jewish affairs is a sufficiently Herculean task", and the ungrateful office of limiting their contributors to a greatly restricted number of words must in some instances "have been paid for with definite mental pain". Many of the experts whose work lies before us here must have parted regretfully with the host of reservations, restrictions and qualifications which would have been lavishly employed in a full-length study.

For the benefit of users of this work attention should be called to the fact that the printing was done in Holland ; hence, as might be expected in such an enterprise, there is a more than usually generous allowance of misprints, though it should be added that most of them will be corrected very easily by an English reader. The use of two columns to a page and the small though clear print have helped in the production of a *multum in parvo*, which is profusely illustrated and which provides interesting reading on almost every page. The standard of the Biblical articles may be described, very generally, as that of moderate criticism, while the traditional Jewish attitude is usually set out clearly. The comments are at times a trifle naïve, as in the assertion, apropos of the "doctrine of the Remnant" that it "reappears continuously in the Prophets : it is reaffirmed by Matthew Arnold, it is the basis of individualism and personal responsibility."

<sup>1</sup>London : Shapiro, Vallentine & Co., 1938. Pp. xi+696. Price 15s.



(P. 332, col. 2 ; my italics). As might be anticipated the least satisfactory articles are those dealing with Christianity and its Founder. So, the statement in the article "Jesus of Nazareth" that : "In recent years a number of scholars have expressed doubt about the existence of Jesus" (p. 322, col. 1) would give a predominantly false impression to those uninstructed in the aberrations of so-called criticism. For many readers the most attractive feature of the work will be the numerous short biographies of prominent Jews, and articles such as that entitled "The Jew in English Literature". The list of well-known writers who are of Jewish stock (p. 209, col. 2) will doubtless have some surprises in store for many of those outside the Jewish community in this country.

Dr. Edward J. Kissane's recent commentary, *The Book of Job translated from a critically revised Hebrew text with commentary*,<sup>1</sup> has been well received by non-Catholic reviewers who are not given to any use of superlatives in their notices of Catholic works. It was originally conceived, several years ago, as a critical commentary on the Hebrew text, but the expense of publishing such a work proved too great, and the book as it now appears has been shorn of its philological discussions apart from short critical notes at the end of each chapter. The period of waiting has not been without its advantages, since the author has been able to make use of the valuable commentaries by Dhorme and Peters, both of them published within the last twelve years. The introduction, while it does not compare in fullness with those of the authors just mentioned, is a remarkably compact survey of the general theme, the problem of retribution in Job, the composition of the book, the Massoretic text and the principal versions, the date of writing, and the metrical structure. Apropos of the last point, it is interesting to note that, in the controversy still raging between the "strophists" and the "antistrophists", Dr. Kissane is wholeheartedly in favour of the former. He writes in his preface : "I have devoted particular attention to the strophic arrangement of the poems ; for, notwithstanding the scepticism of men like Budde and Dhorme, I am convinced that it is of vital importance, not only for the interpretation, but for the restoration of the original text" (p.v).

<sup>1</sup> Dublin : Brown and Nolan, 1939. Pp. lxiv+298. Price 12s. 6d.

The translation and notes, which form the chief part of the book, are alike excellent, and there are many useful suggestions regarding the readings to be adopted. It is not easy to present arguments of the kind without recourse to philology, but the author has, on the whole, been successful in stating his case without technicalities, though a greater use of Semitic languages in transcribed form would have added nothing to the cost of production. One small suggestion may be useful for future reference, and it is one that, unlike many coming from reviewers, would not involve a general re-distribution of the type and re-writing of the book. It is that, in a second edition, the number of the chapter under consideration should be printed in the inside margins of the pages of commentary. In the book as it stands, it is not at all a simple matter to turn to the translation or commentary on any particular chapter without having recourse to the table of contents. And, by way of an addition which would not disturb the sequence of the pages, an index of the chief topics discussed, and, if possible, of the Hebrew words in the critical notes, would be of value to most users of this excellent commentary, which, if it is not wholly the equal of the editions by Dhorme and Peters, will surely attract many readers who would be repelled by the weight of erudition and criticism in the pages of those two scholars.

JOHN M. T. BARTON.

## II. ECONOMICS AND SOCIOLOGY

An interesting and suggestive, if not a completely satisfying, book<sup>1</sup> has been edited by the "People and Freedom" Group and published recently by Burns and Oates. It is more a discussion book than an authoritative text-book, and its very title *For Democracy* implies that it is both a defence and an advocacy. The Group which edits the volume is an "association in close touch with Continental movements among Catholics for constructive democratic and Christian solutions of present problems and the Group identifies itself

<sup>1</sup> *For Democracy*. By Various Writers. Burns and Oates. 1939. 8s. 6d. net.

with a democracy which draws its vitality from Christian principles. It is in a tradition of thought which is more than a century old and which is inspiring some of the finest political utterances on the Continent to-day". So the spirit of the writers of this book is given in the Foreword. Why exactly this "tradition of thought" is said to be merely "more than a century old" is not clear. Just twenty years ago, at the very height of Ireland's struggle on behalf of democratic principles, Professor Alfred O'Rahilly dealt with the Catholic origin of democracy in *Studies*. The learning of O'Rahilly and his research work in this field seem unknown to the contributors to the present volume. I cannot resist bringing a passage to their notice. "Such, then, are the seed-thoughts and the embryo-outlines of democracy which we owe to Catholic civilization and culture. The great Church Councils for over eight centuries slowly trained Europe in the theory and practice of self-government, finally eventuating in commune, cortes, parliament and states-general. The organization of the Church—the representation of cathedral and collegiate chapters, the appointment of proctors, above all the democracy of the friars—showed the way to secular States. The discussions concerning the structure of the Church formed for nearly three centuries the great polemic of the West and thus inaugurated and habituated in men's minds those categories of political thought whose inheritors we are to-day. And all the while there flowed that stream of deep, patient thinkers who, from Thomas of Aquino, Nicholas d'Oresme, Antoninus of Florence, down to Almain, Major, Bellarmine and Suarez, upheld the ideal of popular rights and government by consent. It was the ideas of these men to which the Catholics of the Ligue made their appeal; and notwithstanding their vehemence and passion, their ideals were sound. It was to this same treasure-house of the past that the French Calvinists turned in their first and short-lived alliance with democracy. And it was back once more to the rock whence they were hewn that the Covenanters and Presbyterians turned when the day of reckoning came for the Stuarts. From the annals of the past, from Bracton and Fortescue, from forgotten canonists, legists and schoolmen, from the great conciliar controversialists, were dragged

forth pr  
tenet of  
America  
and fan  
The wh  
them) I  
consider

In a  
seeks to  
of "dem  
democr  
is incor  
democr  
the peo  
precise  
system  
people f  
an idea  
on to g  
insists,  
of men  
ideal o  
develop  
progre  
ness of  
munity  
Democ  
and a  
checke  
standa

"V  
law, w  
of its v  
own a  
compa  
Th  
cracy  
Day  
piece  
pen o

forth principles which shattered for ever the Reformation tenet of Divine Right and traversing the ocean founded the American Republic, principles whose dynamic possibilities and far-reaching consequences are not yet exhausted".<sup>1</sup> The whole series of articles (there were four or five of them) I commend to the compilers of the volume under consideration.

In a thoughtful introduction Miss B. Barclay Carter seeks to establish some acceptable definition or description of "democracy". She maintains that we know, at present, democracy only "as a tendency", "for always its realization is incomplete". For, as she puts it, "whether we define democracy in Lincoln's famous phrase: 'Government of the people, for the people, by the people', or by a more precise and comprehensive formula, as a *political and social system based on the free and organic participation of the whole people for the common good*, we must acknowledge that here is an ideal of which the attainment is still far off". She goes on to give a criterion of democracy in practice, which, she insists, can only be a relative one: "whether the movement of men's minds and of the social structure is towards that ideal or away from it". In a wise paragraph this view is developed with a sureness of touch that is delightful. "The progressive awakening of wider and wider circles to awareness of a right of co-responsibility in the affairs of the community is part of the dynamics of social progress. . . . Democracy is at once a tendency towards a political system and a content of moral values; the tendency may be checked, but the values remain, if only as a memory, as standards, as spurs to renewed achievement.

"Wherever authority and liberty meet in the rule of law, wherever there is a sharing of power and a possibility of its widening, wherever men can collectively arrange their own affairs through free discussion, even within a limited compass, we have the elements, the seeds of democracy."

The book is divided into three parts, dealing with democracy "In History", "In the Social Order", and "Present Day Movements". It ends with a worthy companion-piece to Miss Carter's Introduction, a Conclusion from the pen of Don Sturzo on *The Future of Democracy*. The essays

<sup>1</sup> *Studies*: Vol. 8 (1919) pp. 17-18.

are all of a very high standard of excellence, and it is a purely personal matter of interest and taste that makes me single out the three essays dealing with Present Day Movements for special mention. Herr Neurohr treats very adequately the theme *Fascism, National Socialism and Democracy*. With these movements, one knows where one is: there is some honesty, some straight-forwardness, some respect for truth about them. They neither profess to be democratic nor to believe in democracy, and do not promise among their many promises, any of the specific benefits or values of democracy. Mr. Moore writing about Socialism, Communism and Democracy has a much more difficult task. For here he is dealing with the Father of Lies in Protean guises. He comes down firmly on the main conclusion, but we could wish he had been more outright and less polite and conciliatory. What is wanted here is a ruthless exposure of the hypocrisy and lies on this subject which are the stock in trade of, at least, official Communism, and often of individual communists. Russia, Spain and Mexico are sufficient justification, as they are sufficient examples, for full-blooded, vigorous language. But Mr. Moore is sound, if his words are restrained. "To sum up, it would appear that in principle there are bound to be, and to remain, irreconcilable divergences between Communism and Socialists on the one hand, and democracy on the other. The former can hardly avoid the suppression and denial of those elementary rights of liberty that are the life-blood of the latter." This is what we have got to go on saying as frequently as possible, and saying in clear and strong terms. Moreover, we have got to keep on proving in detail that it is so. Communism and Socialism are just as anti-democratic in their ends and in their means and methods as Fascism or Naziism: indeed, in some respects much more so. There is a danger that we may allow them to use democracy as a "wooden horse" to enable them to destroy the cities of democracy once and for all.

There is a fine essay on *Corporatism and Democracy* by M. Louis Terrenoire. This is of special interest to us in Ireland, where a Government Commission is examining the practicability of "vocational organization". I must content myself with one excerpt. "Despite the false trails corpora-

tism may  
of it, dem  
find a for  
what nar  
ning', of  
of 'econo  
syndicali  
remains  
relations  
full statu  
and whi  
from lib  
bureauc  
tarized  
in which  
correspo  
the hier  
the field

One  
Germ  
the Th  
replies  
great f  
knocki  
I add  
democ  
door t  
hears  
in mo  
or its  
Gesta  
not to  
acqui

It  
Labou  
In fa  
and t  
friend

1 R  
Profes  
Cork

tism may have followed and the various caricatures presented of it, democracy, if it is to survive the capitalist system, must find a form of it which it can assimilate. It matters little what name we give it. Whether it is a question of 'planning', of 'structural reforms', of 'vocational organization', of 'economic democracy', or even of 'the integration of syndicalism in the State', the problem to be solved always remains the same ; to find a law of economics and of social relations which will allow the human person to grow to his full stature through the development of all his prerogatives, and which therefore will have to be far removed at once from liberalist and capitalist anarchy, from levelling and bureaucratized collectivism, from totalitarian and militarized State-despotism. To a democratic political regime, in which the hierarchy of functions is respected, there must correspond a democratic economic regime which maintains the hierarchy of responsibilities and of *cadres*, while leaving the field free for necessary social evolution."

One little anecdote from Don Sturzo's *Conclusion*. A German was boasting to a Dutchman "of the greatness of the Third Reich, its power and its future. 'It is true,' replies the Dutchman, 'we are a small people without a great future, but when early in the morning we hear a loud knocking at the door, we *know* it is only the milk.' " May I add a moral to that? One of the tests of Christian democracy will be if it secures that *every* morning on *every* door there *will* be a loud knocking, and that *every* child who hears it will be able to say, "It is *only* the milk." At present, in most big cities it is not a question of "only" at all ; milk, or its arrival, is not so commonplace. The absence of the Gestapo or the Ogpu is excellent : but that absence ought not to justify the absence of the milkman as well or make us acquiesce in it.

It is not my fault that the notice of the *University and Labour Series* of Cork has been so long delayed in these pages. In fact, that delay is very embarrassing to me as the Editor and the three authors concerned are all very highly esteemed friends of mine. I did not receive the booklets<sup>1</sup> till October

<sup>1</sup> *Reform or Revolution*. By Dr. O'Mahony. *Modern Democracy*. By Professor Hogan. *Economics and the Worker*. By Fr. Paschal Larkin. Cork University Press or Longmans. 1938. 1s. each.

this year. The first in the series is by Dr. James E. O'Mahony, O.M. Cap.,: *Reform or Revolution*. It is divided into four chapters: Philosophy in the City; Philosophies of Life; Reform or Revolution; and the Future Democracy. Two of these have already appeared as articles in different periodicals but it is convenient to have them in book form and fitted into a larger scheme. It is a little late in the day to praise either Dr. James' competence as a philosopher and thinker or his skill and artistry as preacher and writer. All his well-known qualities of mind and style appear in this extraordinarily rich and full shilling's worth of sixty pages. "The future democracy", writes the author, "has from these pernicious consequences of Liberalism a salutary lesson to learn. The important thing for man living in society is that his political institutions be such as to make the whole of society conform to the demands of the common good and the standard of social justice, for without this living interest in the common good, the tranquillity of order, which is peace, cannot be realised. The economic system is fundamental in social life and until some efforts are made to restore that system to a sane and rightful order there is little hope for a successful democracy. It is now admitted on all sides that free competition is no self-regulating principle which automatically brings about the common good. To extinguish all individual initiative, on the other hand, would seem no permanent solution and betrays a singular distrust in the capacities of human nature. . . . Does any alternative exist along the lines of democratic thinking? Undoubtedly. We may call it the corporative ordering of society as opposed to the corporate State. It is an alternative which would save democracy from its purely individualistic interpretation and give it rather a functional character. The object of social organization is the production of order, not the perpetuation of class-distinctions, and order, rightly understood, does not mean a dull equality." This is well said, and is a line of thought that should be more and more stressed. There are many equally fine and equally important paragraphs in this book. We cordially recommend it.

Professor James Hogan's contribution to the series is a booklet on *Modern Democracy*. I have always thought, and

there a  
should  
He has  
he is b  
has wr  
fully d  
and, p  
nearly  
moder  
work  
none r  
brings  
pruden  
such i  
history  
is pos  
princi  
an an  
inspir  
and th  
H  
Demo  
are w  
constr  
mics  
have  
But a  
free p  
from  
is to  
shall  
its ov  
tive  
auth  
A m  
citize  
bodi  
they  
muc  
then  
atter



there are many who think with me, that Professor Hogan should give us more of his thought on political philosophy. He has not written very much in bulk on this subject, for he is busily engaged in other fields of work. But what he has written, has been *choice*—that is the right word; carefully distilled essence of long, quiet thought, observation and, probably, discussion. His present contribution of nearly one hundred pages is a five-fold study of democracy—modern democracy, liberal, parliamentary functional and workers. I know no more useful book on this subject, none more actual, sane and businesslike. Professor Hogan brings to his task in a high degree that virtue of political prudence to which Plato, Aristotle and St. Thomas attached such importance: a virtue compounded of a knowledge of history and of human nature, a sense of reality and of what is possible, and a circumspection in applying abstract principles to concrete cases—the old Scholastics *synesis* as an antidote to the doctrinaire. Consequently his views inspire confidence, and certainly encourage one to sit down and think with him along his lines.

His two chapters on Functional Democracy and Workers' Democracy are, in my opinion, the best in his book. They are wise, well-reasoned, moderate criticism and suggestive construction. "That the substantial separation of economics and politics is necessary we know from the results that have followed where they have merged as in state socialism. But although separated, they must not be abandoned to the free play of natural instincts. That is the lesson we learn from anarchism and liberalism. What is required therefore is to relate politics to economics in such-wise that neither shall absorb the other, the social economy functioning on its own foundations, while to parliament as the representative of the political economy is reserved the supreme authority. Parliament stands for the nation as a whole. A man expresses himself in a great variety of ways. As a citizen he casts his vote at elections or serves on public bodies. But, however important these activities may be, they represent only a small part of his total activity. A much greater part goes into his work or function. Why, then, should his economic status receive less care and attention than the status he possesses as a citizen? The



type of economic organization I have in mind is called functional because it turns on the particular function or work performed by the individual person. The organization of a functional society, using that term in its widest sense, involves that each functional group, whether it be political or economic, has its own sphere of jurisdiction and occupies its own place in the hierarchy of offices and functions which together, and in their proper degree, constitute society. Just as the qualities of personality must be at equilibrium in order that it may yield its highest potentialities, so the apt arrangement of social functions is essential to social equilibrium.<sup>2</sup>

The third of the University and Labour Series is Fr. Paschal Larkin's book on *Economics and the Worker*. It treats of four fundamental questions in a clear and simple way without professing to be a text-book of economics. "The Use of Economics", "Theories of Wages", the "Marxian Mode", and "Is Inequality Inevitable"? are the titles of the four chapters. The last essay on Equality is a particularly brilliant little gem in a very notable collection. All these books reflect the highest credit on University College, Cork, as a Catholic centre of Catholic doctrine on political and economic philosophy. *Utinam sic omnes!*

E. J. COYNE, S.J.

## QUESTIONS AND ANSWERS

### DUPLICATING

It is usually considered that duplication is not permissible except for the purpose of allowing at least 20 people to satisfy their obligation of hearing Mass on Sundays and holy days. Is this interpretation too strict? If not, how account for the practice, in some places, of duplicating for less serious reasons? (R.)

### REPLY

The diversity of practice is accounted for, chiefly, by remembering that certain localities have indults which considerably extend the occasions when duplication is permitted by the common law; there is also, from the nature of the case, a certain diversity even in applying the common law, since it is left to the Ordinary's judgement to determine when permission shall be given, i.e. to decide that the conditions required by the common law are present. Probably the best way of dealing with the above question is, first to indicate the most liberal interpretation of the common law permitted by commentators; secondly, to give instances of papal indults.

(i) From Canon 806 §2, the Ordinary may grant permission provided the three contingencies mentioned therein are all present:

(a) *penuria sacerdotum*. Priests who obtain permission habitually to duplicate owing to the size of their parishes, or other reasons reckoned sufficient in the Ordinary's judgement, are rightly loth to use it if another priest is available. But they may use the faculty, unless the Ordinary directs otherwise, even when there are visiting priests who may be able, though unwilling, to say one of the parish Masses.<sup>1</sup>

(b) *pars notabilis etc.* Relying on *S.C. Conc.* 12 January, 1847 and *S.C.P.F.* 24 May 1870, most of the commentators

<sup>1</sup> Cf. *CLERGY REVIEW*, 1932, Vol. IV, p. 245, where references are given to writers discussing this and other cases.

decide that this means about 20 persons. Dr. Brys writing in *Collationes Brugenses*, 1920, p. 68, states that no mathematical computation is possible, and we think he is right. The lengthy instruction of Propaganda in 1870, given in *C.I.C. Fontes*, VII, n. 4877, whilst recording previous directions concerning the number of persons, contains under §14 the following answer given by Leo XII in 1828 to an American bishop: "Omnem te anxietatem animi deponere debere, et quin commovearis verborum rigore, Se (Sanctitatem suam) conscientiae ac prudentiae tuae committere, ut iudices, quibus in casibus, ratione habita adiunctorum dioecesis tuae, graves adesse causae censendae sint, facultatem, de qua sermo est, sacerdotibus impertiendi. Ubi vero has causas graves secundum conscientiam prudentiamque tuam arbitratus fueris, Sanctitas Sua posse te absque ulla dubitatione ea facultate uti benigne declaravit."

(c) *die festo de praecepto*. This is the clearest and least debatable of the conditions in the common law. Nevertheless, there is good opinion for the view that where a centenary custom exists allowing duplication on the suppressed feasts which now are not *de praecepto*, Ordinaries may tolerate the continuance of the custom.<sup>1</sup>

It must be remembered that the Ordinary is the person on whom the decision rests. Unless his interpretation of the above conditions is well-known, priests may follow the local custom in using the faculty, relying on the tacit consent of the Ordinary, or they may refer doubtful cases to him for a solution.

Moreover, the liberal opinions given by some writers are not strictly interpretations of Canon 806 §2, but applications of a wider rule which permits the non-observance of a positive law in order to avoid some injury. Thus Génicot permits duplication on the part of a parish priest who discovers too late that a large assembly of the faithful, on an occasion of some solemnity, will otherwise be deprived of Holy Communion.<sup>2</sup>

(ii) The practice of relieving the severity of a law by granting indulgences is responsible for much of the development to which we are accustomed. Communion of the sick non-fasting, once a matter of obtaining an indulgence, is now the

<sup>1</sup> Claeys-Bouaert, Vol. II, n. 81.

<sup>2</sup> *Casus*, 1938, n. 747.

common  
duplicat  
obtaine  
extending  
the com  
amples  
in favour  
the sma  
Friday  
say thro  
tion;<sup>3</sup>  
istic Co  
Usu  
require  
of their  
may p  
the ten  
accusto

Do  
enjoys  
precep  
guest,  
ing ch

Th  
e.g. b  
349 §  
the la  
the fa  
privile

<sup>1</sup> Co  
<sup>2</sup> Ca  
<sup>3</sup> p. c  
<sup>4</sup> C  
<sup>5</sup> P

common law of Canon 858 §2. Similarly the permission of duplication, within the terms of Canon 806 §2, was once obtained only by indult. Just as indults may be granted, extending the non-fasting law to cases not contemplated by the common law, so also with regard to duplicating. Examples of such indults which have come to our notice are : in favour of certain Confraternities of the Sacred Heart in the smaller parishes of Bruges ;<sup>1</sup> duplication on the first Friday of each month ;<sup>2</sup> the privilege obtained for priests to say three Masses in countries which are suffering persecution ;<sup>3</sup> the permission given to priests who, during Eucharistic Congresses, are supplying for their absent brethren.<sup>4</sup>

Usually, Ordinaries who are granted these indults are required to report to the Holy See on the good or bad effects of their use. An Ordinary who has not obtained an indult may permit duplication *per modum actus* only, according to the terms of Canon 81, in cases where the Holy See is accustomed to grant indults.

E. J. M.

#### PORTABLE ALTAR

Do layfolk living under the same roof as a priest, who enjoys the privilege of a portable altar, fulfil the Sunday precept by assisting at Mass in a house where the priest is a guest, even when they could quite easily attend a neighbouring church or oratory ? (T. M.)

#### REPLY

The privilege is enjoyed *a iure* by certain ecclesiastics, e.g. by bishops, from Canon 822 §2, compared with Canons 349 §1.1 and 239 §1.7. In such cases it will be found that the law determines, for all who enjoy the privilege, whether the faithful who assist fulfil their obligation. The episcopal privilege, for example, is so interpreted by *S.R.C.*, 19 May,

<sup>1</sup> *Collationes Brugenses*, 1929, p. 73.

<sup>2</sup> Cambrai and other dioceses, *Documentation Catholique*, 1935, Vol.

33, p. 943 ; 1936, Vol. 37, p. 1459.

<sup>3</sup> Cf. Ferreres, *Theol. Moralit.*, 1932, II, §489, n.5.

<sup>4</sup> Pius XI, 7 March, 1924, *A.A.S.* 1924, XVI, p. 154.

1896: "Postulandum a Sanctissimo, ut, deinceps Episcopi omnes, sive dioecesani, sive Titulares, eodem privilegio condecorentur, quo fruuntur Patres Cardinales; scilicet, ut non solum Ipsi in propriae habitationis Oratorio, aut super Ara portatili, ubicunque degant, Missam facere aliampque in sui commodum permittere valeant; sed etiam fideles omnes alterutram ex eisdem Missis audientes, quoties opus fuerit, praeceptum Ecclesiae adimpleant."<sup>1</sup>

Canon 822 §2 mentions others who may have this privilege *ex indulto*. From the nature of the case, an indult is something which departs from the common law, and the only way of discovering whether it covers the obligation of hearing Mass, on the part of those who assist, is by examining the terms of the rescript. The use of the indult is subject to the vigilance of the local Ordinary, as regards the observance of the Mass rites, but neither he, nor a *foram* the local parish priest, may restrict the terms of the papal indult by declaring, for example, that the obligation of hearing Mass is not fulfilled by the faithful who assist, if this is included in the terms of the indult.

The Ordinaries of South America enjoy a faculty by which priests within their jurisdiction may be given the privilege precisely in order that the faithful may observe the precept of hearing Mass. Accordingly, the conditions for its use are framed to this end: it may be used only in places where no church or oratory exists, and the priest must always preach or catechize the faithful who assist.<sup>2</sup> Army Chaplains usually have the privilege with somewhat similar restrictions: during the last war the text of the faculty was: "Celebrandi Missam super altari portatili in terra, in locis tamen in quibus non adsint ecclesiae vel oratoria privata, vel non pateat accessus ad ecclesias".

Indults obtained by individuals for their personal convenience do not usually contain these restrictions,<sup>3</sup> though some of the commentators who advert to the point teach that, apart from the priest himself and his server, the faithful cannot fulfil the precept by assisting at this Mass; thus

<sup>1</sup> *Decreta Authentica*, n. 3906, not 3903 as in Cappello, *De Sacramentalibus*, 1938, p. 773.

<sup>2</sup> Cf. *Sylloge . . . ad usum missionariorum*, 1939, n. 145, 8.

<sup>3</sup> Cf. Gasparri, *De Eucharistia*, nn. 261-272; Cappello, *De Sacramentalibus*, I, n. 759.

Ferreres: "Non satisfaciunt praecepto, ubi Missa fit in altari portatili ex privilegio mere *personali*".<sup>1</sup>

But there is no settled rule which governs all such indults. We know of one given recently, in exceptional circumstances, which permits all the inhabitants of the house where the Mass is being said to fulfil the precept "quibusvis per annum festis diebus, nullo excepto". Those writers are, accordingly, mistaken who think that the personal privilege of a portable altar never includes the fulfilment of the precept on the part of those who live in the house and are present at the Mass. Limitations arise only when a certain parochial right exists. Whatever may have been the case in the remote past, there is no obligation on the faithful to attend the parish church when fulfilling the precept of hearing Mass. They may be urged to attend the divine offices therein "ubi commodè id fieri possit" (Canon 467 §2). Examples of parochial rights connected with the celebration of Mass are funeral exequies (Canon 462.5), administering Viaticum (Canon 850), or First Communion in places where local law so determines. The portable altar privilege may not be used for such occasions.

It by no means follows that all recently conceded indults are so generous to the recipient, and the query of T. M. can be answered exactly, in any given case, only by examining the rescript.

E. J. M.

#### REQUIEM MASS IN CEMETERY CHAPEL

What privilege, if any, is enjoyed by a cemetery chapel for the celebration of Requiem Masses on days when such are permitted by the rubrics in other churches? (JOANNES.)

#### REPLY

These chapels have permission for Requiem Masses as directed in *Addit. et Variat. in Rubricis Missalis*, III, 8: "dummodo non occurrat Dominica, aut Festum de praecepto, licet suppressum, Duplex I vel II classis, etiam translatum, aut aliqua ex feriis, Vigiliis, vel Octavis privilegiatis".

<sup>1</sup>*Theologia Moralis* I, n. 339. Cf. also Tummolo-Iorio, *Theologia Moralis*, I, n. 349.

Privileged ferias are Ash Wednesday and the first three days of Holy Week ; vigils are those of Christmas, Epiphany and Pentecost ; octaves are those of Christmas, Epiphany, Easter, Ascension, Pentecost, Corpus Christi and the Sacred Heart. The days correspond to the exceptions in III, § 1, "In die iii, vii, xxx et anniversaria ab obitus vel depositione". Indults may be obtained extending the concessions of the Missal rubrics.

For the purpose of this direction, those churches or chapels are excluded which are not attached to a cemetery, even though bodies are buried within them ; those which were formerly cemetery chapels, but are no longer strictly such, owing to funerals no longer taking place there ; those which, though surrounded by a cemetery, are in use for choral offices or for the care of souls.

E. J. M.

#### CIVIL MARRIAGE IN GERMANY

A German refugee was married to a non-Catholic in Germany before the civil registrar of marriages. He maintains that in Germany such marriages are indeed discountenanced by the Church, but that they are regarded as valid, since that country enjoys a privilege exempting mixed marriages from the canonical form of Canon 1094. (G.)

#### REPLY

It is true that, even after the promulgation of *Ne Temere*, mixed marriages in Germany and Hungary continued to enjoy, in certain conditions, exemption from the canonical form of marriage, as conceded to them by the constitution *Provida*,<sup>1</sup> which came into force 15 April, 1906. Between this date and the promulgation of the Code in 1918, some slight changes in the law were introduced, which made a judgement on the validity of certain of these marriages a rather difficult problem.<sup>2</sup>

But, from 19 May, 1918, when the legislation of the Code came into force, it is quite certain that the privilege ceased,

<sup>1</sup> *C.I.C. Fontes*, Vol. III, n. 670 ; 18 January, 1906.

<sup>2</sup> Cf. Linneborn-Wenner, *Eherecht*, 1933, p. 371 ; *Jus Pontificium*, Vol. X, 1930, pp. 26-36.

and that these countries came under the common law of Canon 1094. The constitution *Provida* is abrogated in accordance with Canon 6, as a particular law contrary to Canon 1099; it does not remain as a privilege or indult according to Canon 4.<sup>1</sup> Accordingly it is no longer mentioned even by the manualists, as a rule, and those who discuss the point, including German canonists of repute, agree that it is no longer operative. Thus Dr. Hecht in *Jus Pontificium*, 1930, p. 36: "*Jus particulare Germaniae et Hungariae hac in re canone 6 abrogatum est, prout etiam Commissio Pontificia die 30 martii, 1918, respondit. Quare incipiente die 19 Maii, 1918, etiam in Germania ius commune vigere coepit.*" Linneborn-Wenner, *Eherecht*, 1933, p. 373: "*Vom 19 Mai, 1918 an sind Mischehen die nicht gemäss den Vorschriften des Kodex vor dem katholischen Pfarrer geschlossen werden ungültig.*"

Two explanations may be given of the refugee's statement. He may erroneously hold the belief that such marriages are unlawful but valid, as some ill-instructed Catholics in this country may still believe, in spite of all the warnings given since the publication of *Ne Temere*. Or, what is more likely, the marriage invalidly attempted in a civil office was revalidated later on by means of a *sanatio*, without the necessity of renewal of consent before parish priest and witnesses. There can be no doubt that German bishops enjoy this faculty, for use in certain cases, exactly as the English bishops do; an ill-instructed person could easily get the impression that the civil marriage was accepted as valid by the Church.

There remains, of course, the possibility of some fresh privilege or indult being accorded to Germany during the recent troubles. But this is extremely unlikely, and we are almost certain to have heard of the privilege, if it had been granted.

E. J. M.

#### LITANY OF LORETO

Why is the English version of certain invocations in this litany rendered in the superlative, e.g. *Mother most amiable* for *Mater amabilis*? (D. C.)

<sup>1</sup> Private answer of Cardinal Gasparri, President of the *Code Commission* 30 March, 1918. Bouscaren, *Digest*, Vol. I, p. 545.



## REPLY

We can offer no satisfactory reason for this rendering in our version of the litany, and can only suppose that the translator, whoever it was, used the superlative in certain invocations for the purpose of euphony. On examining a number of old prayer-books it was found that the litany in English, substantially as we have it now, is at the end of a *Manual of Prayers*, 1688, and in a *Primer* of 1699. Other current vernacular versions translate literally without superlatives as in German, *Du liebliche mutter*, or in Dutch *Minnelijke Moeder*.

Perhaps some of our readers could provide information about the identity of the translator and his reasons for using the superlative.

E. J. M.

## TITULAR IN "A CUNCTIS"

A large religious house has, in addition to the principal chapel, two oratories in different parts of the premises. Should the titular saint of the principal chapel be mentioned also in Masses celebrated in the oratories? (X.)

## REPLY

The titular of the principal chapel is also the titular of the oratories, and should be mentioned in Masses celebrated therein, following a ruling of S.R.C., 16 June, 1893, n. 3804 ad viii: "In Oratorio privato Seminarii Racholensis, in Oratione *A Cunctis* exprimendum est nomen Sancti Titularis Ecclesiae eiusdem Seminarii."

E. J. M.

## CHASTITY AND MATRIMONIAL CONSENT

Bertha a Catholic is married invalidly to Titius, a Jew, before the civil registrar. Her first two children were delivered by Cesarean section, and she is advised by the doctors either to be sterilized or to use contraceptive instru-

ments, since a further pregnancy might be fatal. She declines this advice, being anxious to return to her duties as a Catholic, and resolves to refuse marriage rights to her husband for the future. Can this marriage be revalidated?

(P. M.)

REPLY

This case, which is an actual and recent one, is of great interest as regards the validity of the consent to the marriage contract. The marriage is invalid, firstly because of defect of form, and secondly because of the impediment of difference of worship. On both these headings its revalidation could be quite easily effected by renewing consent with the usual form, after obtaining a dispensation from the impediment. It appears quite certain that Bertha is entitled to refuse the marriage debt in such circumstances, and the difficulty is whether a renewed consent, conditioned by a resolve to refuse the marriage debt, would be valid.

The object of marriage consent, as expressed in Canon 1081 §2, is "ius in corpus, perpetuum et exclusivum, in ordine ad actus per se aptos ad generationem". It is, namely, the *right* to marital intercourse which is the object of the contract, which right can be validly given and received, even though its *use* is, rightly or wrongly, withheld. This rather subtle distinction between the right and its use enters very closely into the marriage laws of the Church. It may be examined in a number of Rota judgements in which the validity of consent turns entirely on discovering whether an immoral intention *contra bonum prolis* is concerned with excluding the right to normal intercourse, or merely with the non-use or the abuse of rights contracted; if the former, the consent is invalid; if the latter, it is valid.

A distinction of this kind, which might escape the notice even of a theologically minded person, is nearly always unknown to the parties at the time of their contract. What they actually intended has to be deduced from various attendant circumstances, and certain legal presumptions are in use to arrive at a decision. For example, the *perpetual* exclusion of normal marital actions creates a presumption that the right is excluded, since it is scarcely

possible to conceive a right being conceded and yet qualified by a condition that it will never be used. On the other hand the merely temporary exclusion of normal marital relations is presumed to mean that the use, not the right, is excluded in making the contract. These legal presumptions have to yield to the truth, if the opposite is certainly established, and the instance which has long been in dispute is the possibility of a valid matrimonial contract to which is attached a vow of perpetual chastity. Provided the notions of marriage and virginity are accurately defined, it can be shown that marriage with a condition to preserve perpetual chastity is a true marriage.<sup>1</sup>

It is possible, therefore, to revalidate the above marriage. Since it is proposed to marry with a condition, the Ordinary should be informed of this circumstance when application is being made for the dispensation; and Bertha should be instructed that she will be conceding marriage rights, when her marriage is revalidated, but withholding their use until, at least, she reaches an age when further child-bearing is impossible.

E. J. M.

#### LOW MASS CANDLES

What is the correct position for the two candles at Low Mass? Is it necessary to place them at the extreme ends of the altar or gradine, and may they be moved, if necessary, in order to enable the celebrant to read the missal? (J. K.)

#### REPLY

The directions are contained in *Rub. Gen. Missalis* xx: "Super altare collocetur crux in medio, et candelabra saltem duo cum candelis accensis hinc et inde in utroque eius latere". *Caerem. Episcoporum* Lib. I. c. xii, n. 11, assigning the place for the six candlesticks in episcopal functions, reads "super planitie altaris" for the "super altare" of the rubrics of the Missal. Many altars, like that in the Sistine

<sup>1</sup> Cf. Ford, *The Validity of Virginal Marriage*, discussed in *CLERGY REVIEW*, XVI, 1939, p. 144; also XIII, 1937, pp. 121-131 where the question of intentions *contra bonum prolis* is examined in the light of Rota judgements.

chapel, have a step—*gradus*—gradine, an object of extreme dislike on the part of some liturgists. The candlesticks may be placed on this gradine according to *S.R.C.*, n. 3759 ad 2: "An in celebratione Missae lectae, sive privatae, duo candelabra cum candelis accensis poni debeant super mensam altaris; vel locari possint etiam super gradum superiorem (vulgo scaffale) eiusdem? Resp. Negative ad primam partem; Affirmative ad secundam."<sup>1</sup> From n. 3137.1 it is forbidden to have the Mass candlesticks fixed to the wall on either side.

These are the only directions concerning the position of the Mass candlesticks that we are able to discover. Provided they are on each side of the crucifix, and in line with it, whether on the mensa or on the gradine, they may be placed either at the extreme end or between the sixes. It is, we think, customary to place them between the two end sixes.

If further light is necessary for reading the missal, an additional candle may be used, provided the candlestick does not resemble the episcopal *palmatoria*. An oil lamp is forbidden.<sup>2</sup>

E. J. M.

#### THE ADMINISTRATION OF SOLEMN BAPTISM

(1) If for the convenience of the godparent the interrogations are made in English, is it permissible to omit the Latin form of the questions? The case of the wedding service, where the interrogations are made in English only, might be adduced as an argument to support the omission of the Latin baptismal interrogations—at least in England.

(2) If the questions must first be asked in Latin, then in English, it would seem that the responses should also be in Latin and English. But would it be correct for the priest who baptizes to make these (Latin) responses?

<sup>1</sup> Callewaert, *Liturgicae Institutiones*, III n. 446 understands this direction, n. 3759 ad 2, to mean that the candlesticks may be placed "in predella". Either "predella" has a local meaning corresponding to gradine, or the author must be, we think, mistaken in regarding "gradus superior" in this and other texts as meaning the foot-pace.

<sup>2</sup> n. 4035.6; 2578.3.

(3) Apart from the case of these interrogations, is it necessary for the Creed and the Lord's Prayer to be said first in Latin then in English—particularly as in most cases it is necessary for the priest to lead the English recitation of these prayers?

(4) Whilst anointing the breast and shoulders with the Oil of Catechumens the priest is directed to say the formula: "Ego te linio . . ." But the *Ordo Administrandi* only indicates one cross—after "linio". At what point in the formula does the priest anoint the shoulders, i.e., "inter scapulas"? (P. H.)

## REPLY

ad (1) and (2) "An adhiberi possit idioma vernaculum in administratione baptismi? *Resp.* Affirmative quoad questiones et responsa patrini vel matrinae, si eadem a parochio prius sermone latino recitentur".<sup>1</sup> Quite apart from the directions of our liturgical text in the rite of marriage, there is this difference to be remembered: the consent in marriage is the sacrament and is therefore properly given, not in Latin, but in a language which the parties and the witnesses certainly understand. The marriage rite varies considerably in different countries; nor is it particularly ancient, since the assistance of a priest was not absolutely necessary before *Tametsi* of the Council of Trent. The baptismal rite, on the contrary, is extremely ancient, particularly the opening questions, and the Church has often declined to modify it in any way.

ad (3) "Num patrini in Baptismo recitare possint *Pater* et *Credo* lingua vernacula, dum Parochus ea recitat latino sermone? *Resp.* Posse."<sup>1</sup> The decision assumes that these formulae shall be said in Latin by the priest, but permits the vernacular to be used by the sponsors. A common practice is for the priest to start each in a loud voice in the vernacular, having invited the sponsors to recite them, and to continue himself the Latin formula in a lower voice.

ad (4) Apart from the rule that this anointing formula

<sup>1</sup> S.R.C. 5 March, 1904. Cf. CLERGY REVIEW, XIII, 1937, p. 351 for a fuller discussion of the use of the vernacular in administering the sacraments.

<sup>2</sup> S.R.C. 30 December, 1881, n. 3535 ad 10.

is only recited once for both unctions, the rubrics do not settle the point raised. Rubricians make various suggestions. A modern writer of authority directs that both anointings should be completed at the place marked with the cross: "Expletis interrogationibus, intingit pollicem dextrum in Oleo Catechumenorum et infantem ungit; proferens formulam: *Ego te linio* ✠ ungit infantem in pectore in modum Crucis, dein inter scapulas pariter in modum crucis et dicit: *oleo salutis* etc."<sup>1</sup> The author most commonly used by us in England and who faithfully records our customs is Fr. Dunne. He writes: "While making the downward stroke on the breast he says *Ego te linio* and while completing the cross, *oleo salutis*; while making the downward stroke between the shoulders, he says *in Christo Jesu Domino nostro*, and while completing the cross, *ut habeas vitam aeternam*."<sup>2</sup>

E. J. M.

#### MASS OR COMMUNION

It is the custom here for Holy Communion to be given before the first Mass at 7 on Holy days: and many communicants leave the church between the first gospel and the elevation—thereby missing Mass. They go home for breakfast and proceed to work at 8. This is quite unnecessary, as it is the general custom now for tea to be provided during the forenoon at work. Moreover, I have seen breakfast brought to Church to be partaken of at work. But if breakfast cannot be taken at work, is it not the duty of these people to rise early enough to get breakfast before Mass, omitting Holy Communion and then proceed to work?

Under these circumstances ought not the clergy to refuse Holy Communion before Mass, for to me it seems a grave scandal which ought to be stopped. Surely the wrong notions of these people should be corrected. (A. B.)

#### REPLY

The first contention of A. B. is, we think, correct. The precept of hearing Mass is a grave one and should be fulfilled, if it is morally possible, in preference to receiving

<sup>1</sup> Moretti, *Cacrimoniale*, 1939, Vol. IV, p. 177.

<sup>2</sup> *The Ritual Explained*, 1928, p. 21.

Holy Communion without hearing Mass. It is a matter which should be explained to the people from the pulpit occasionally.

But we cannot agree that the faithful, in this case, should be refused Holy Communion. Public refusal of the sacraments is a most rare occurrence and is lawful in the case of public sinners. Even though we assume that the communicants are certainly going to miss Mass, this is not the kind of conduct which puts a person into the category of public sinners. Moreover, the priest cannot be quite certain that it is their intention to miss Mass—they may fulfil this obligation later at some other church; nor can it be said with certainty that the obligation of hearing Mass on holy days of obligation is binding upon working people at the cost of going without breakfast, or of deferring it to the forenoon, or of bringing it with them to church. It is a matter to be settled by the conscience of each individual in consultation, if necessary, with a confessor.

We are assuming that reception of Holy Communion before Mass is lawful on other counts, as discussed in this Review, 1934, Vol. VII, p. 68.

E. J. M.

## ROMAN DOCUMENTS

### (i) SACRA CONGREGATIO

#### DE DISCIPLINA SACRAMENTORUM

8 Decembris, 1938

#### *Instructio Reservata*

*Ad Exc.mos ac Rev.mos Archiepiscopos, Episcopos, locorum Ordinarios necnon Superiores maiores Ordinum ac Religionum Clericalium, de Communione quotidiana habituali et pene generali in Seminariis, Collegiis, Communitatibus etiam religiosis et de abusibus in eadem praecavendis. (Prot. N.3161/30. Periodica, October 1939, p. 317.)*

In the CLERGY REVIEW of last August, pp. 111-117, a summary was given of this document, which is entitled "Instructio Reservata" and has not appeared in the *Acta Apostolicae Sedis*. The Sacred Congregation was, at that time, unwilling that the document should be printed in a clerical journal, but permitted a summary. The text is now made *publici iuris* by being printed in full in the well-known Roman journal *Periodica*.

On comparing it again with the summary given last August, we find that the substance of the instruction was adequately given to our readers, and that no important particular was omitted. It appears, therefore, unnecessary to reprint the Latin original, which runs to seven pages of the format usual in the *Acta*. But the following extraets, dealing with matters which come within the competence of the clergy, may be useful to many.

CLERGY REVIEW, p. 113, line 6 from the bottom :  
"Una cum Communione frequenti promovenda est frequens confessio : non quod singulis Communionibus praemittenda sit confessio, nisi quis de lethali sibi conscius sit, sed ut fideles in communitatibus viventes, non tantum statis diebus ad confessionem accedant, sed iisdem facultas fiat libere accedendi, sine ulla moderatorum animadversione, ad confessarium sibi benevisum, et, quod peculiaris est



momenti, potestas detur peragendi confessionem etiam paullo ante Communionis tempus." "Prae oculis autem habeant normam, iuxta quam, ubi frequens ac quotidiana Communio est in honore, ibi confessionis sacramentalis danda est, quatenus fieri potest, frequens ac quotidiana facultas."

*Ibid.*, p. 114, lines 20-23: "In omnibus denique communitatibus adolescentulorum utriusque sexus sedulo pro viribus curandum est ut, quo tempore communitati distribuitur Communio, confessarius praesto sit, ad quem facilis sit accessus."

*Ibid.*, p. 115, lines 4-13: "Nunquam in communitatibus puerorum et puellarum indicatur *Communio Generalis* singulari quadam sollemnitate peragenda, atque etiam extra communitates vel nuncupatio ipsa '*Communio generalis*' ne usurpetur quidem, vel huius appellationis sensus rite declaretur: invitari scilicet omnes ad S. Mensam, neminem vero ad eandem cogi, immo singulis relinqui plenam facultatem et libertatem ab Eadem abstinendi." "Cum ad sacram Mensam acceditur, ea omnia vitentur quae difficiliorem reddunt conditionem adolescentuli, qui abstinere quidem vult a Communione, ita tamen ut ipsius abstinencia minus advertatur; devitanda igitur sunt expressa ad S. Synaxim invitatio, rigidus atque pene militaris ordo accessus, insignia a communicantibus ferenda" etc.

*Ibid.*, p. 115, lines 14-19: "Promotores et moderatores iuvenilium conventuum, qui indicuntur ex. gr. in publicis scholis Communionis sumendae gratia, attendant in iis conventibus existere pericula haud dissimilia ab iis quae in communitatibus habentur, atque omnes cautelas ad ea propulsanda adhibeant, non tantum proclamando libertatem accessus ad sacram Mensam et congruam confessoriorum copiam praebendo, sed etiam nitendo, ut omnia removeantur quae non accedentes admirationi aliorum exponere valeant."

E. J. M.

- (ii) LITTERAE ENCYCLICAE "*Summi Pontificatus*", 20 October, 1939.

The *Acta Apostolicae Sedis*, xxxi, 1939, n. 13, gives, with the Latin text of the encyclical, an official Roman version

in Italian, French, Spanish, English and German. It is, we believe, the first time that this has been done, although vernacular translations have been made and issued in Rome for some years past. At the last meeting of the *Catholic Truth Society*, His Eminence Cardinal Hinsley announced that permission had been obtained from the Holy See for modern simple English versions of Encyclicals to be made by experts in this country, and Mgr. Knox has already published a translation of "Summi Pontificatus". A further suggestion of His Eminence that an official *précis* should be published with each Encyclical has not yet been adopted.

E. J. M.

(iii) ALLOCUTIO

*Summus Pontifex, die 18 mensis Octobris a. 1939, humanissimis verbis, quibus Excelsus Vir Stanislaus Girdvainis qua Lithuaniae Orator extra ordinem liberis cum mandatis Litteras publicas porrexit, haec respondit : (A.A.S. xxxi, 1939, p. 611).*

Monsieur le Ministre,

Heureux est pour Nous ce jour, qui voit, après une période d'interruption, un Envoyé extraordinaire et Ministre Plénipotentiaire de la République Lithuanienne présenter ici ses lettres de créance. Nous ne doutons pas que les catholiques de votre pays saluent cet événement avec une joie sincère et une intime adhésion de cœur. . . .

Conscient des devoirs propres à Notre charge de Pasteur suprême, Nous ne laisserons pas—sans en être requis—Notre action, toujours orientée vers le salut des âmes, s'engager dans les controverses purement temporelles et les compétitions territoriales entre les Etats. Mais le devoir même de cette charge ne Nous permet pas de fermer les yeux, lorsque, précisément pour le salut des âmes, surgissent de nouveaux et incommensurables dangers ; lorsque, sur la face de l'Europe, chrétienne dans tous ses traits fondamentaux, s'allonge chaque jour plus menaçante et plus proche l'ombre sinistre de la pensée et de l'œuvre des ennemis de Dieu. En pareilles circonstances, plus qu'à aucune autre période de son histoire, la préservation, la culture et au besoin la défense de l'héritage chrétien acqui-

èrent, pour les destinées futures de l'Europe et la prospérité de chacun de ses peuples, grand ou petit, une importance décisive.

L'Etat qui, avec une noble hauteur de vues, reconnaît la liberté convenable à l'expansion et à la pratique de la doctrine du Christ, se prépare ainsi des réserves de force spirituelle, sur lesquelles il pourra compter en toute assurance, quand viendront les heures troubles et difficiles.—Partout où pleine liberté est laissée à la doctrine évangélique, le sentiment chrétien pénétrera non seulement l'âme des citoyens, mais les multiples et diverses activités de la vie publique.—Et plus la justice chrétienne, la fraternité chrétienne, la charité chrétienne animent et dirigent les particuliers et les collectivités, plus aussi s'établit au sein des nations et entre elles une atmosphère spirituelle rendant possible, facile même, la solution de bien des problèmes, qui aujourd'hui paraissent ou sont réellement insolubles. ...

#### (iv) SACRA CONGREGATIO RITUUM

*Beatificationis et canonizationis servi dei Iosephi Frassinetti, sacerdotis saecularis et curionis ad S. Sabinae Genuae, fundatoris Congregationis Filiorum S. Mariae Immaculatae.*

#### SUPER DUBIO

*An signanda sit Commissio Introductionis Causae in casu et ad effectum de quo agitur. (A.A.S. xxxi, 1939, p. 617.)*

*Ex fructibus eorum cognoscetis eos ; non enim arbor mala potest bonos fructus facere dicit Dominus (cf. Matth. vii, 20, 18). Quum itaque Sacerdos Iosephus Frassinetti, Ianuensis cleri decus et ornamentum, non solum bonos, sed et optimos uberrimosque quaquaversus fructus attulerit bonae arbori evangelicae merito est comparandus ; unde factum est ut in omnium sit votis, ut via sternatur ad altarium honores ab Apostolica Sede ei conferendos. Quod autem optatus hic solido non careat fundamento, manifesto ostenditur vix dum eius vita vel brevissime delibetur.*

Porro Decembris mensis die 15, anni 1804, ex Ioanne Baptista et Angela Viale, Genuae ortus, sequenti die

Baptismi sacramento Iosephus regeneratus fuit. Quanta autem pietate ac religione familia praestaret, id quoque commonstrat, quod quinque filii, quot parentes genuerunt, divino servitio, ut mater optaverat, se manciparunt: Iosephus, Ioannes et Raphaël saeculari clero adscripti, Franciscus Canonicus regularis Lateranensis, et Paula, Congregationis Sororum a S. Dorothea fundatrix, Beatorum fastis novem abhine annis adscripta, cuius Canonizationis causa a. 1935 resumpta est.

Iosephus, natu primus, parentum educationi apprimè respondit, atque, iis faventibus, prima ecclesiasticae vocationis germina intra domesticos parietes excoluit, iugesque in christiana perfectione progressionem fecit, a quocumque vel minimo veniali peccato abhorrens, tenerrimamque erga Beatam Virginem atque sacrosanctum Eucharistiae sacramentum religionem portendens. Sacerdos a. 1827 factus, parochiali munere, prius in loco "Quinto", dein ad S. Sabinae in Ianuensi urbe, sancte est functus.

Animarum zelo exardescens, non tantum exemplo et verbo plebem sibi commissam diligentissime pavit, sed etiam pluribus conscriptis libris, praesertim de re ascetica et morali, quibus Clerum christianumque populum a ianseniano veneno arceret eumque ad genuinum evangelicum sensum maximo cum emolumento reduceret.

Quare invidiam, rabiemque inimicorum in se concitavit, multaque pro Christo est passus; quas insectationes aequo animo tulit.

Cleri deficientiae providere cupiens, Filiorum S. Mariae Immaculatae Institutum fundavit, quod plures uberesque fructus Ecclesiae refert. Meritis plenus die 2 Ianuarii mensis a. D. 1868, brevi morbo abreptus, morientium sacramentis roboratus, placidissime decessit, Ianuensi clero populoque complorantibus.

Ordinaria auctoritate super sanctitatis fama, scriptis atque cultu numquam exhibito ad Urbani VIII decretorum normas, legitimae inquisitiones ab anno 1916 ad a. 1920 Genuae, Romae quoque per rogatorias litteras fuere peractae. Interim plurimae Postulatoriae Litterae Apostolicae Sedi oblatae fuere, inter quas epistolae Card. Minoretti Archiepiscopi Ianuensis, aliorumque novem S. R. E. Cardinalium, Constantinopolitani Patriarchae, quinquaginta

ginta Archiepiscoporum, centum triginta Episcoporum, duorum Abbatum Generalium, Praepositi Gen. Soc. Iesu, Magistri Gen. O. P., Ministrorum Gen. O. F. M., Conventualium et Capuccinorum, plurimorum aliorum Ordinum seu Congregationum, Collegii Parochorum Ianuensium, Collegiatae S. Mariae a Vineis, Ianuen., Seminarii eiusdem Archidioecesis, Pontificiae Universitatis Gregoriana, Superiorissae Gen. Instituti Sor. a S. Dorothea a B. Paula Frassinetti fundati, atque virorum militari dignitate praestantium.

Servato itaque iuris ordine, edito die 18 Iun. a. 1939 decreto super Servi Dei scriptis, instante Rmo Iacobo Bruzzone, Generali Superiore Congregationis Filiorum S. Mariae Immaculatae atque Causae Postulatore, Emus ac Rmus Cardinalis Alexander Verde, Causae Ponens seu Relator, in Ordinariis huius Sacrae Congregationis comitiis, die 9 huius mensis in Vaticanis aedibus habitis, dubium posuit disceptandum: *An signanda sit Commissio Introductionis Causae in casu et ad effectum de quo agitur.* Et Emi ac Rmi PP., post Relationem Emi Ponentis, audito Officialium Praelatorum suffragio, praesertim vero R. P. D. Salvatore Natucci, Fidei Promotore Generali, attentis quoque Postulatoris Litteris, omnibus mature perpensis, rescribendum censuerunt: *Affirmative nempe Signandam esse Commissionem Introductionis Causae, si Ssmo placuerit.*

Facta autem, subsignata die, ab infrascripto Cardinali relatione Ssmo D. N. Pio Papae XII, Sanctitas Sua Sacrae Congregationis rescriptum ratum habens, Commissionem Introductionis Causae Servi Dei Iosephi Frassinetti Sua manu signare dignata est.

Datum Romae, die 19 Maii a. D. 1939.

C. CARD. SALOTTI, *Praefectus.*

#### (v) ALLOCUTIO

*Quam D. N. P. Pius XII ad patres capitulares Ordinis Fratrum Minorum habuit die V Iunii, occasione sollemnis audientiae ipsis capitulo generali absoluto, concessae. (Commentarium pro Religiosis, xx, 1939, p. 137.)*

Generalis Capituli comitiis Assisii gentis antequam vestras, dilectissimi filii, revertatis domos, quae multis

vestrum  
dissitae  
Dolci  
amplius  
Nobisq  
Ha  
saeculu  
splendi  
lingua  
enim h  
fidei c  
malesu  
incend  
opinion  
proprie  
sacram  
autem  
et Dor  
occurr  
reverer  
stantia  
honore  
necopie  
hieme,  
Alg  
infesta  
inenar  
eodem  
a mult  
nimias  
Per  
Franci  
Iesu C  
Deum  
Siqu  
insidiis  
gionis,  
beati I  
soli D  
vere p  
Christi  
Vol.

vestrum longo terrarum marisque interiecto tractu bene  
dissitae sunt, a Venerabili Fratre Nostro Angelo Maria  
Dolci, Cardinali Protectore Ordinis vestri meritissimo et  
amplissimo interprete vestro ducti, Nos invisere voluistis  
Nobisque praeclaram vestram obtestari pietatem. . . .

Habet quidem aliquam cum nostra aetate similitudinem  
saeculum tertium decimum, cum legifer, Pater vester veluti  
splendidissimum sidus exorsus est, cuius mira gesta coelesti  
lingua potius quam humana decantanda sunt. Tunc  
enim humana ratio plus aequo aestimata hic illic pericula  
fidei congerere incipiebat, auri fames mentes exagitabat,  
malesuadus amor sui et furiosae cupiditates intestina bella  
incendebant fraterna caede terras cruentantia ac saevarum  
opinionum errores, qui deleta potestatis fundamento et  
proprietas concusso iure omnia permixta faciebant, rem  
sacram civilemque evertere conabantur. In praeceptis  
autem ruenti humano generi ope Sanctorum Francisci  
et Dominici et sacrarum utriusque militiarum benignus  
occurrit et succurrit Deus, ac, in Romanam Ecclesiam  
reverentia excitata, poenitentiae studio, paupertatis prae-  
stantia, evangelica suavitate summo in amore habitis et in  
honore collocatis, populorum mores fide et humanitate  
necopino prodigio enituerunt, et quasi aspera abacta  
hieme, late venusti flores in terra nostra apparuerunt.

Alget etiam nunc, glacie obstringitur, frigoribus perit  
infesta virtutibus aetas ; misere diminuta est caritas, quae,  
inenarrabile Christi munus, firmis vinculis animos sociat  
eosdemque intimae pacis placat divitiis ; despiciatui ducitur  
a multis divina lex, quae illimis fons vitae una parit salutem ;  
nimias edit ruinas difformiter tumens superbia.

Per vos, dilectissimi filii, ad terrigenas redeat beatissimus  
Franciscus, angelus habens signum Dei vivi (cfr. *Apoc.* 7, 2),  
Iesu Crucifixi stigmatibus insignitus, qui tam ingenti in  
Deum et in homines caritate aestuavit.

Siquidem homines nostra aetate, sexcentis illecebrarum  
insidiis magnam partem a Deo abalienat et in rebus reli-  
gionis, sicut et in sociali corrupti, apostolis indigent instar  
beati Francisci ; apostolis, inquam, qui plene et absolute  
soli Deo adhaereant ; apostolis, qui vitam simplicem ac  
vere pauperem degentes, et non quae sua, sed quae Iesu  
Christi et animarum sunt quaerentes, omnibus in exemplum

praeluceant, praesertim vero pauperes et male affectos ad se alliciant; apostolis erga infirmos patientia inexhausta imbutis; apostolis denique, qui in omnes caritate illa purissima incensi sint, quam S. Paulus in cantico caritatis praestantissime describit et extollit (I Cor., 13). . . .

## (vi) SACRA ROMANA ROTA

*Procuratorum et Advocatorum proventus pro causis actis coram tribunali Sacrae Romanae Rotae.*<sup>1</sup> (A.A.S. xxxi, 1939, p. 622.)

		Min.	Max.
1. Pro praevio studio causae et pro examine actorum . . . .	Lib. it.	200	1,000
2. Pro introductione instantiae . . . .	„ „	100	200
3. Pro instructione . . . .	„ „	100	1,500
4. Pro quaestionibus incidentibus simul sumptis . . . .	„ „	100	800
5. Pro defensione, una cum summarii compositione, responsionibus, discussione orali . . . .	„ „	500	3,500

## NOTANDA

I. Congressus, accessus ad Tribunal, epistolae: ad quod spectent caput, referantur.

II. Pro translatione Procuratoris seu Advocati ad locum extra Urbem, modo translatio fuerit petita aut approbata a cliente ac D. Ponens consenserit: Lib. it. 100, titulo indemnitas, pro unoquoque die; praeter expensas concordandas inter clientem et Procuratorem seu Advocatum, cum approbatione D. Ponentis.

III. D. Ponens facultatem habet, si graves alicuius causae circumstantiae id suadeant, summas supra inscriptas minores minuendi, maiores augendi. Nullum autem augmentum faciendum est pro summa a Procuratore seu Advoca-

<sup>1</sup> Pro causis actis ab iisdem coram aliis Tribunalibus, horum serventur regulae, ad normam can. 1909, § 1, statutae.

Advocato solvenda ad sustentandam arcam, vulgo *Cassa sovvenzione per il patrocinio gratuito*; quam summam nefas est a cliente repetere.

REGULAE SERVANDAE

*In liquandis Procuratorum et Advocatorum proventibus pro causis coram Sacra Romana Rota actis.*

Art. I

(i) Clien*s* Procuratori seu Advocato, quem legitime constituerit, tradat titulo depositi summam prout infra determinabitur, ad occurrendum taxis Tribunalis, expensis iudicialibus, retributioni pro Procuratoris seu Advocati opera praestanda. Clien*s*, si maluerit, poterit ipse deponere in arca S. Tribunalis summam debitam pro taxis et expensis iudicialibus.

(ii) Summa, quam clien*s* tradet Procuratori seu Advocato, ne excedat Lib. it. 6.000, quarum dimidia pars tradatur cum introducitur instantia; dimidia altera antequam *Summarium actorum* typis edatur.

(iii) Decurrente processu, si deposita summa haud sufficiens videatur, Procurator seu Advocatus petat a cliente aliam pecuniae congruentem summam, a D. Ponente approbandam.

(iv) De summa titulo depositi concredita Procurator seu Advocatus clienti respondere tenetur usque ad liquationem definitivam a D. Ponente probandam. Pecunia autem deposita fructus clienti non producit.

Art. II

(i) Procurator seu Advocatus cum mandatum seu commissionem exhibet Tribunali, aut clien*s* ipse, constituat apud eiusdem arcam nummariam depositum Lib. it. 200, quod augeri iubeat D. Ponens, si ante contestationem principalis controversiae quaestiones praeiudiciales resolvendae sint.

(ii) Summa, quae in decreto concordationis dubiorum statuitur deponenda in arca nummaria Tribunalis, regu-



lariter ne sit minor Lib. it. 2.000 ; quarum dimidia pars statim tradatur aut a cliente ipso, aut per Procuratorem seu per Advocatum ex pecunia apud ipsum deposita a cliente. Altera dimidia pars tradatur antequam D. Ponens licentiam concesserit imprimendi *Restrictum iuris et facti*.

(iii) Decurrente processu, si pecunia deposita in arca Tribunalis haud sufficiens videatur, iubeat D. Ponens congruentem summam aut a cliente aut a Procuratore seu ab Advocato deponi.

(iv) Si pecunia, in arca nummaria Tribunalis deponenda, non fuerit statutis terminis tradita, ipso facto causa ad ulteriora ne progrediatur, et cliens moneatur a Cancellaria Tribunalis, cui haud fas est recipere instantias documentave exhibita ad causam proseguendam.

### Art. III

Si cliens commissiones distinctas det duobus vel pluribus Advocatis, summa retributionum ne augeatur pro duobus Advocatis ultra dimidiam partem ; pro pluribus Advocatis ultra duplum.

### Art. IV

(i) Intra dies 15 post definitionem causae, D. Ponenti exhibeantur a Cancellario notula expensarum Tribunalis, atque a Procuratore seu ab Advocato notula expensarum ac proventuum cum documentis relativis. Terminò inutiliter elapso, Procurator seu Advocatus mulctae obnoxius erit.

(ii) D. Ponens, opportunis notitiis assumptis, edat decretum quo taxet sententiam, approbet expensas, moderetur proventus intra limites summarum superiori tabulae inscriptarum, quas si minuendas aut augendas existimet, motiva adducat.

(iii) Cancellarius Procuratori seu Advocato cum sententia definitiva notificet decretum D. Ponentis.

(iv) Contra decretum D. Ponentis fieri potest recursus ad Turnum qui sententiam tulit. A decreto Turni non datur appellatio.

(v) Procurator seu Advocatus solvat taxas Tribunalis et expensas Cancellariae ante decimam diem a notificatione,

etiamsi  
soluta re  
(vi)  
condem  
expensa  
Tribunal  
(vii)  
reddit  
mittere  
Turni,  
dum su  
N.B.  
iudicial  
postula  
expensi  
agat (C  
Obtent  
expensa  
designa  
deputa  
a part  
vigente  
cinium  
erogat.  
RR  
curare  
adiunc  
lingua  
Ius  
transm  
Tribun  
catio p  
Pro  
Tribun  
(Angl  
To  
Ordin  
verint  
Si  
instan  
D. Po

etiamsi appellare intendat a sententia, salva facultate soluta repetendi in ulteriore instantia.

(vi) Quod si locus sit quaestioni incidentali circa condemnationem victi in expensas aut circa compensationem expensarum, servantur art. 164 ss. *Normarum S. R. Rotae Tribunalis*.

(vii) Procurator seu Advocatus cum rationem clienti reddit de pecunia titulo depositi sibi concredita, tenetur mittere exemplar authenticum decreti D. Ponentis aut Turni, ut cliens sciat quid sibi aut solvendum aut recipiendum supersit.

*N.B.*—Gratuitum patrocinium aut deminutio expensarum iudicialium coram Tribunali S. R. Rotae conceditur si postulans aut in totum aut ex parte impar sit iudicialibus expensis sustinendis et causam nec futilem nec temerariam agat (Can. 1914–1916; art. 176 ss. *Normarum S. R. R.*). Obtenta concessione gratuiti patrocinii aut diminutionis expensarum, pars Advocatum eligere nequit, sed eum designat Excmus Decanus S. R. Rotae. Advocato ita deputato pars nihil solvere debet, nec illi fas est quidquam a parte petere. Iuxta autem regulam apud S. R. R. vigentem, Excmus Decanus advocatis qui gratuitum patrocinium praestant summam quamdam pro singulis causis erogat.

RR. DD. Officiales Tribunalium inferiorum tenentur curare ut partibus appellantibus ad S. R. Rotam, et pro adiunctis, partibus appellatis, personaliter notificentur in lingua vernacula Tabula et Regulae de quibus supra.

Iussu R. D. Officialis, ad calcem libelli appellatorii transmittendi ad S. R. Rotam (Can. 1884, §1), a Cancellario Tribunalis referatur quibusnam, qua die, quomodo notificatio peracta fuerit.

Pro notificatione peragenda, exstant penes Cancellariam Tribunalis S. R. Rotae formulae variis linguis exaratae (Anglica, Gallica, Germanica, Hispanica, Italica, Polonica).

Tot formularum exemplaria mittentur ad Curias, quot Ordinarii locorum vel Officiales, designata lingua, requisiverint a Cancellario S. R. Rotae.

Si causa tractanda sit coram S. R. Rota etiam in prima instantia, aut si notificatio de qua supra peracta non fuerit, D. Ponens curet ut quam citius fiat.

EX AUDIENTIA SANCTISSIMI

Die 26 Maii 1939

*Ss̃mus, audita infrascripti relatione, honoraria ut supra statuta partium in causa patronis liquanda et adnexas regulas approbavit, confirmavitque et ad triennium servanda decrevit.*

IULIUS GRAZIOLI, Decanus.

The *Normae S. Romanae Rotae Tribunalis* were published in *A.A.S.* xxvi, 1934, pp. 449-492, and in the following year appeared an excellent commentary upon them by Dr. Bernadini—*Leges Processuales Vigentes apud S. R. Rotae Tribunali* (Piazza S. Apollinare, 49). The present document supplements these rules, in some particulars, as regards procurators and advocates. (Cf. Canons 1655-1666.)

The payment of these charges arises when, for example, a judgement in a marriage cause is sent to Rome in second instance; many dioceses prefer to take this course rather than avail themselves of the alternative method of seeking a second judgement from the Metropolitan or from a neighbouring diocesan court.

As is well-known, people who are prevented by poverty from paying these legal charges may have them remitted wholly or in part, and obtain what is known as *gratuitum patrocinium*. This is provided for in Art. IV, n. vii, and NOTANDUM III explains how this system is worked: the procurators and advocates in all other causes are required to pay a contribution to a fund for the assistance of poor persons, from which fund are paid those appointed to assist them.

Compared to legal charges in civil courts, it must be admitted that the expenses of causes before the Rota are extremely low. The work entailed is considerable and, in many cases, the fees constitute the sole means of livelihood possessed by the ecclesiastics and laymen who practice in the Roman courts.

E. J. M.

## CHURCH MANAGEMENT

### INSIDE NOTICES AND NOTICE BOARDS

NOWADAYS it is regrettably necessary to provide accommodation within the church for a numerous assortment of small notices. These need to be controlled. How often one sees a fine door sadly disfigured by constellations of pin-holes and arrays of rusty tacks and drawing-pins still retaining the ears of torn-down notices ! How often also are small notices riotously displayed without the slightest consideration for propriety or decorum ! The only practical method of reducing to order this minor degree of ecclesiastical chaos is to instal suitable notice boards. These can easily be constructed from deal boards and green baize. Measurements must, of course, be decided by local conditions. It is advisable to have at least two of these inside notice boards, and it may be advantageous to have even three or more. One should be reserved for the weekly list of services and all other small notices relating to pious and social activities, and one for obituary notices. There are religious congregations and institutions which, apparently, make a point of sending a printed notice of the death of every member or inmate to every church in the diocese. Without wishing to discourage a devout and charitable custom, it must be admitted that it is not always convenient to exhibit every notice which arrives, and that many are committed to the waste-paper basket. In some churches these notices are pinned up without any respect for order in any odd spot which happens to be vacant, and left there until they fall to pieces with dirt and decay. We may well ask what we are to do about obituary notices, and how long we should allow them to remain ; a display of dirty and dog-eared black-edged papers, some very old and others more recent, is neither inspiring nor ornamental. The chief advantage of having a special board is that at least they are kept together. Surely those who send out these notices cannot expect us to retain them in position for ever, and there would be no disrespect to the dead if we were to remove them after three months. The obituary notices of one's own parishioners are entitled to special treatment. The faithful rightly like to see these modest memorials of their dead hung in the parish church ; they are the hatch-

ments of the poor. One shrinks from taking them down for fear of giving offence. However, the difficulty can be got over by having an obituary board, after the style of a school roll of honour, on which after a year or so the name of a deceased parishioner can be painted as a permanent substitute for the black-edged paper. It will be found that in most cases the relatives will be happy, if tactfully approached, to meet the cost of the painting. Such a board should be more ornamental and substantial than an ordinary baize-covered notice board, and should be hung in the porch or doorway. Another method, humbler and more economical is to have a large framed chart on which the names can be filled in in handwriting. Undoubtedly the most suitable place for inside notice boards of all kinds is the porch. But unfortunately that imposing feature which played such an important part in the religious life of our Catholic forefathers of the Middle Ages is sadly neglected in much modern church-building. Mean little doorways are substituted for the grand porches of old in which the first part of the administration of the Sacraments of Baptism and Matrimony was performed. So then, if there is no porch one must use the doorway, and if that is too small the boards must be affixed to the doors inside.

Discrimination should be exercised in the choice of notices ; advertisements of dances and whist drives, often adorned with gay carnival figures, give a bad impression when displayed on a swing door right opposite the high altar. Some rectors do not allow notices to be exhibited unless they have first been submitted to them, and received their signature ; this is a wise rule which places a check on abuses. The best of all ways of controlling notices is a glass-fronted board which can be locked.

With the ever-increasing number of advertisements which in these times are sent to the clergy with a request for display, it would seem that the church of the future will require a hoarding as part of the ordinary equipment. Advertisers would benefit themselves if only they would realize that the smaller the notice the better its chance of being hung : what is technically known as a crown is the most that the available space at any church can accommodate.

J. P. R.

Litter  
T  
colle  
a com  
in the  
philos  
T  
In th  
the V  
Caro  
centu  
litera  
augu  
appe  
Latin  
throu  
T  
Ghel  
into  
any  
certa  
attra  
even  
the  
prob  
his  
pop  
but  
is ir  
auth  
infl  
foll  
The  
TH  
dist

## BOOK REVIEWS

*Littérature latine au Moyen Age.* By J. de Ghellinck, S.J.  
(Bloud & Gay, Paris. 2 vols. 15 fr. each.)

THE editors of the *Bibliothèque catholique des Sciences religieuses* have recently included in their now extensive collection a study of mediaeval Latin literature. They found a competent exponent in P. de Ghellinck, who is well versed in the period and has read all the important historical and philological works written on it during the last forty years.

The author has planned three volumes on the subject. In the first he deals with the early stages from the fall of the Western Empire and the close of the Patristic Age to the Carolingian Renaissance. In the second he covers the two centuries from the decay of Charlemagne's ephemeral literary revival to the advent of the new renaissance inaugurated by St. Anselm. In the third, which has still to appear, he will treat of the highest achievements of the living Latin literature of the Middle Ages and then of its decline through the restoration of classical Latin by the Humanists.

The volumes of the *Bibliothèque* are not large and P. de Ghellinck has therefore had to condense a mass of material into a small compass. He has managed to do so without any impression of overloading, but on the contrary with a certain ease and lightness of touch that one finds very attractive. Naturally he has had to forego all quotation even of the famous writers of the epoch : Boethius, Gregory the Great, Bede and Anselm ; and because of the many problems which are not yet adequately solved he calls his treatment an "*exposé provisoire*". The volumes are a popular work, made up partly of summary biographies, but mainly of syntheses of the movements of thought. It is in these syntheses that the value and originality of the author's work consist, and in his careful appreciation of the influence exerted by distinguished writers on the ages which followed them.

J. C.

*The Dark Wheel.* By S. M. C. Pp. 218. (Sands & Co. London. 6s.)

THE same qualities and a technique similar to that which distinguished the writer's previous work, *Brother Pedroc's*

*Return*, are found in this story. Brother Pedroc was a monk of the Middle Ages who found himself alive amongst all the complications, material and spiritual, of modern life. Greville White, a barrister whose days are numbered, finds himself back in the ages of faith before the Reformation, and again seventy-five years later in the period of Elizabethan persecution. The scene is laid in Cornwall, firstly in a Dominican convent, and then in the places visited by Blessed Cuthbert Mayne. The passage of time is skilfully portrayed, either by journeyings or by recollections, and the reader easily reacts to it, though not, perhaps, with quite the same facility as in reading about Brother Pedroc. The man was not baptized, and professed a not un-hopeful agnosticism. His journey into the past gradually enlightens his mind about the supernatural and, despite a constant temptation to return to the *status quo ante*, he is carried along almost, but not quite, in spite of himself. Even the superficial reader will perceive that it is the prayer of another, the nurse of his childhood, which has made him safe. Brother Pedroc, it will be remembered, had the satisfaction of saying Mass as far as the consecration before he died. Greville White, being in danger of death, is baptized by his nurse before the arrival of a priest. She quite rightly gives him a Christian name, Cuthbert, in place of the neutral Greville. The tale is thoughtfully constructed, accurate in detail, and pleasantly narrated. It will establish the author's position as a writer of religious fiction.

E. J. M.

*Christ the Life of the Soul.* Spiritual Conferences (20th thousand). Pp. xxiii + 395. 7s. 6d.

*Christ in His Mysteries.* Spiritual and Liturgical Conferences (12th thousand). Pp. xvi + 441. 7s. 6d.

*Christ the Ideal of the Monk.* Spiritual Conferences on the Religious Life (8th thousand). Pp. x + 463. 7s. 6d.  
By Abbot Marmion, O.S.B. Translated by a Nun of Tyburn Convent. (Sands).

ABBOT MARMION's magnificent trilogy is so well known now to English readers and the value of his work so widely appreciated, that no recommendation could be other than superfluous. And yet one cannot but take the opportunity

afforded  
fortunate  
remark  
mion's w  
and sim  
Scriptur  
reader f  
which lo  
in the c  
one is a  
grasp o  
hands o  
closest  
is ultim  
practic  
themse  
preach  
Marmi  
wish fo  
Based  
writer,

The B  
(S)

THE t  
of "C  
Or pe  
into th  
with  
where  
of son  
devou  
are G  
the t  
suspe  
uniqu  
exper  
psych  
deep  
come

afforded by the reprinting of these truly precious books, fortunately completed before the War came upon us, to remark upon the almost "patristic" quality of Abbot Marmion's writing. There is in him something of that profundity and simplicity, allied with an almost instinctive use of the Scriptures, which we find in the apostolic Fathers. The reader feels that he is never far from the sources of revelation, which lose nothing of their freshness and invigorating effect in the commentary of the saintly Benedictine. And withal one is aware that here is a spiritual writer who has a sure grasp of technical theology; but a theology which, in the hands of this master of the spiritual life, is always in the closest possible touch with the divine sources from which it is ultimately derived and yet never divorced from the practical life of the Christian. Theologians are still asking themselves the question whether technical theology is preachable. The answer has already been given by Abbot Marmion, who has preached it. There is no need for us to wish for these books a continuance of their great popularity. Based as it is upon the solid learning and piety of the writer, it will surely never wane.

G. D. S.

*The Boyhood of a Priest.* By a Country Rector. pp. 160. (Sands. 3s. 6d.)

THE talented writer who veils his identity under the title of "Country Rector" should give us more books like this. Or perhaps it is too much to hope. This singular insight into the development of a boy's character; this familiarity with the slow workings of God's grace in a human heart where generous impulses strive for mastery over the influence of sordid surroundings; this picture of a home life where devout parents, poor in this world's goods but rich in faith, are God's chosen instruments in fostering (but not forcing) the tender seed of a vocation to the priesthood, make one suspect that the sketch is autobiographical, and therefore unique. But what is outstanding in the book is less the experience of its hero than the author's unusual power of psychological analysis, together with a gift of describing the deep and mysterious effects of divine grace in language which comes quite naturally to the lips of a boy of fourteen. I



think all priests will appreciate this book ; especially they will like Father Tim, who is Paddy O'Brien's friend and director. And they will probably feel, with the writer of these lines, that if there were more Father Tims amongst us there would also be more Paddy O'Briens.

G. D. S.

*The Sunday Collects Simply Explained.* By the Rev. E. C. Messenger, Ph.D. Pp. x + 154. (Burns Oates & Washbourne. 6s.)

DR. MESSENGER has again been exploring in the treasure-house of the Missal, on this occasion searching for unnoticed beauties hidden in the Sunday Collects. He has brought to light many a rare gem hitherto undiscovered ; and now he lays his precious finds before the reader's eyes in generous profusion, pointing out the varied loveliness his patient research has revealed.

The Collect of the Mass is the key to the meaning of any particular feast or special day in the ecclesiastical calendar ; it embodies the main thought that underlies the other prayers and extracts from Holy Scripture used on the occasion. The most beautiful of the Collects are those that have been in use the longest. They have a lapidary style, a clearness of expression and a pure simplicity that speak of the Apostolic Age. Primitive though they be, however, they apply unquestionably to our own day, a point brought out by the author with great clarity and strongly emphasized when he treats of modern conditions and difficulties. Here is an instance, in the well-expressed idea awakened by the words of the Collect from the First Sunday after the Epiphany, the prayer beginning : "O God, Who knowest us to be set in the midst of so great perils . . ." "Alas !" says the author, "the conflict of ideologies, and the multitude of opinions in all kinds of matters, has led not only to a tolerance that may be more or less wise, but also to a spirit of indifference and scepticism which is not only unwise, but also deadly."

As one would expect in a quite modern sermon book, the author has something to say about war. He points out the danger of glorifying war, and with philosophical

precision  
abolish  
unless  
religion  
Christ h

This  
Twenty  
in one's  
There a  
but this  
is full o  
into ap  
speaks  
Messen  
Christia  
spirit o

Hymns  
we

THROU  
Tiplad  
needs  
his suc  
once o  
bearin  
and rh  
and "  
writin

In  
world  
the sa  
perce  
emplo  
aviati  
hymn  
ing th  
to the  
this r

precision demonstrates the futility of endeavouring to abolish war by arbitration, or through a League of Nations, unless these methods are inspired by religion, and that religion the one that has built up European civilization. Christ has given to us the only way of peace.

This volume will prove itself a boon to busy priests. Twenty minutes' study of any of its chapters, with a pencil in one's hand, will provide a useful and attractive address. There are other modern books dealing with the Collects, but this is the first to be published as a sermon book. It is full of original ideas. Only once does the author break into apostrophe, when he turns to Christian mothers and speaks about the training of children. For the rest, Dr. Messenger writes in telling words of a thousand points of Christian doctrine, maintaining throughout his work the spirit of a true evangelist.

L. T. H.

*Hymns for the Times.* By the Rev. Thomas Tiplady. (Epworth Press. 2d.)

THROUGH the medium of the communal hymn, Mr. Tiplady seeks to apply Christian doctrine to the special needs of modern society. Technically and intellectually, his success is unfortunately slight. Technically, because, once outside the safe limits of "long metre", he loses his bearings and slips into sentimental commonplaces of phrase and rhythm. (Two hymns each are assigned to "Finlandia" and "Londonderry Air".) But the plainer and stronger writing of hymns 2 and 35 is to be respected.

Intellectually he fails because his view of the modern world is completely superficial. He desires most eagerly the sanctification of common things; excellent; but to perceive what elements are or are not sanctifiable in unemployment, the British Empire, sport, industrialism, aviation, art and leisure (all treated of or mentioned in these hymns) requires more precise and more fundamental thinking than is here shown. Mr. Tiplady might turn with profit to the social Encyclicals and to the study on *Work* made in this review (February 1939) by Fr. Bernard Goode.

W. S.

*The Mystery of the Divine Motherhood.* By Charles Feckes.  
Pp. 191 (Coldwell. 5s. 6d.)

THIS is a book on Our Lady which we needed. It is an attempt—and a very successful one—to draw her theological portrait, by describing each of the Marian dogmas in its relation to the rest and setting the whole in the perspective of the Faith.

Dr. Feckes takes the outline of his portrait from the Gospel of the Assumption. He finds in that Gospel three fundamental significances of Our Lady. The first is her Martha-service as the Virgin Mother of the Word Incarnate; the second her Mary-status, as the type of all the redeemed; the third, the union in her of both Martha and Mary by her complete physical and moral surrender to God's purposes, from which flows her supreme activity as the new Eve, the spiritual Mother of mankind.

The author sketches his portrait in his first chapter. In the subsequent chapters he fills in its details, with much richness and fine precision of knowledge and that glow of devotion which deep, pure theological thinking on so lovable a subject as the Mother of God is bound to quicken and radiate.

Dr. Feckes is a German theologian who bases his doctrine on the ideas of the great modern theologian and master of Mariology, M. J. Scheeben. The translator has given us an excellent version; it reads almost like an English original.

J. C.

#### FROM FOREIGN PERIODICALS

(i) *Le Catholicisme et l'Armée Anglaise* (G. Slater in *La Documentation Catholique* XL, 1939, col. 1298-1306).

A discussion on this subject in a journal which circulates so widely as *La Documentation Catholique* is of interest to us in this country, since it enables us to see ourselves as others see us. It describes the condition of things under the penal laws which excluded Catholics from the armed forces of the crown; the first appointment of Army chaplains in

the Crimean War, due to the efforts of Bishop Grant of Southwark;<sup>1</sup> and the consecration of Mgr. Dey, successor to Mgr. Keatinge, as *Ordinarius Militaris*. The writer has followed very closely the Catholic Press in this country and is able to give a useful and, in the main, an accurate summary of the condition of Catholics in the Army, the appointment and service of chaplains, and the conditions of Catholic life with the troops in France. It concludes with Mgr. Dey's pastoral letter addressed to the men on the outbreak of war.

Of even greater interest is the writer's introductory paragraph, contrasting the interpretation of the Catholic doctrine on war, as understood by certain writers in the CATHOLIC HERALD, with that given by Fr. Davis, S.J., in the CLERGY REVIEW of October 1939. He has no hesitation in preferring the latter as a correct statement of the traditional teaching of the Catholic Church, and he is right. But we cannot say on what grounds the view is based that the "pacifism" of certain English Catholics since the last war is due, perhaps, to Communistic propaganda. Leaflets of the "Pax" Society, which propagated doctrine not taught by the Catholic Church, have been distributed at the doors of Catholic churches in London. But pacifism is a very different thing from Communism, and so grave a charge, even qualified by "peut-être" should not have been made against Catholic writers without offering some evidence of its truth.

E. J. M.

(ii) Père O. Leroy, O.P., writing in *La Vie Intellectuelle* (25 November, 1939), gives us a study of the English character as he sees it. The title of his essay, *Violence des Anglais*, gives what he conceives to be the key to the understanding of our national temperament: we are a *compositio oppositorum*; being by nature a prey to violent impulses, we can only overcome these by reactions which are equally violent. "Taking the pledge", which Père Leroy regards as a typically English custom, is not only an original feature of our civilization, it is also a symbol and an explanation of the

<sup>1</sup> Many readers will remember the memorial window in the chapel of St Edmund's College, erected in 1857, to the memory of three Edmundian priests who lost their lives in the Crimean war.

English character. In the conflict with our evil propensities we cannot afford to do things by halves ; we must either be drunkards or else drink water. Whereas it is the Frenchman's nature and instinct to be reasonable, it is ours to be passionate. The Frenchman is unreasonable only when he fails to follow his instinct ; the Englishman can only be reasonable by a deliberate and violent effort. Proofs of this are seen by the author in the use of corporal punishment in our schools and in the severity of our criminal code. Puritanism is only another manifestation of the same conflict. "Whenever it has been necessary," writes Père Leroy, "Puritanism has raised its voice in England. On the last occasion it was strong enough to say 'No' to the king himself." It does not seem to occur to him that the popular reaction in question may have been due to some remnants of traditional morality in a people which is still largely Christian. No ; he says : "it is difficult for the moralist to see in this phenomenon anything else but a biological symptom favourable to the preservation of the English race".

Accurate or otherwise, Père Leroy's diagnosis is interesting. G. D. S.

### PERMISSU SUPERIORUM

---

#### BOOKS RECEIVED

- CHURCH AND STATE. By Don Luigi Sturzo. (London : Geoffrey Bla-  
21s.)
- PAUL AND THE CRUCIFIED. By Rev. Wm. J. McGarry, S.J. (New York :  
America Press. \$3.)
- THE FOUR FIRST THINGS. By Rev. R. H. J. Steuart, S.J. (London :  
Longmans. 3s. 6d.)
- THE LOVE OF GOD. By Dom Aelred Graham. (London : Longmans.  
7s. 6d.)
- THE MATERIALIST CONCEPTION OF HISTORY. By Karl Federn. (London :  
Macmillan. 10s. 6d.)
- THE PHILOSOPHY OF PHYSICAL SCIENCE. By Sir A. Eddington. (Cam-  
bridge : University Press. 8s. 6d.)
- THE SPLENDOUR OF THE LITURGY. By Maurice Zundel. (London :  
Sheed & Ward. 7s. 6d.)
- THE GOD OF REASON. By J. K. Heydon. (London : Sheed & Ward. 9s.)
- MORALITY AND THE MYSTICAL BODY. By Rev. Emile Mersch, S.J. (New  
York : Kenedy. \$3.50.)
- LIFE'S FINAL GOAL. By H. C. Schuyler. (Philadelphia : Reilly. \$3.)
- LA SOUFFRANCE. Par M. Nédoncelle. (Paris : Bloud et Gay. 5 frs.)

at  
e.  
re  
On  
ng  
lar  
mb  
chy  
t to  
ical  
fish  
is  
S.

Bla  
York:  
ondon:  
gman  
ondon:  
(Cam-  
ondon:  
rd. 5s.)  
(New  
\$3.)  
frs.)

ESSEX